

UKUFUNDISA NOKUFUNDA ULWIMI NGENDLELA YEJENRA

BY

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DECLARATION

I, the undersigned, hereby declare that the work contained in this assignment is my own original work and that I have not previously in its entirety or in part, submitted it at any university for a degree.

ABSTRACT

This study examines the genre approach with reference to its use to teach Xhosa to learners. Genres or text types are produced by learners through writing texts. Different genres are distinguished, such as social, cultural and also political texts.

This study firstly considers definitions of genre by different researchers. Swales (1990) views genre as a set of communicative events whereas Medway (1994) views genre by its common communicative purposes. Kaplan (1996) defines genre as discourse type that has identifiable properties and purposes. Kalantzis (1996) argues that the genre-approach to literacy represents fundamentally new educational approach.

The study reviews register, which results from the situation of the speaker and the writer respect to three aspects, namely field, mode and tenor. Littlefair defines the notion of systems of genre as the interrelated genres that interact with each other. These authors consider rhetorical devices in genre, like explanation, narration, persuasion and exposition.

This study demonstrates that in constructing the Xhosa text, the level and status of the reader is considered by the writer. The writer chooses different lexical items when constructing the text for readers to understand. If the writer and the reader share the same background knowledge reader it is easy for the reader to interpret the phrases used. The study will demonstrate how the writer constructs the text in terms of the sentential and textual structures.

The five community-related Bona articles are examined, illustrate the theoretical assumptions. The ethnography of writing addresses the question who writes what to whom for what purpose why and how.

Finally, this study explores the curriculum 2005 outcomes for learning language.

OPSOMMING

Hierdie studie ondersoek die genre-benadering met betrekking tot die gebruik daarvan om Xhosa aan leerders te onderrig. Genres of tekstipes word geproduseer deur die skryf van tekste deur leerders. Verskillende genres kan onderskei word, bv. genres wat vir sosiale of politieke doeleindes geskryf word.

Die studie beskou eerstens definisies van die term genre deur verskillende navorsers. Swales (1990) beskou genre as 'n stel kommunikatiewe gebeurtenisse terwyl Medway (1994) genre definieer in terme van die algemene kommunikatiewe doelstellings daarvan. Kaplan (1996) definieer genre as 'n diskoerstipe wat identifiseerbare eienskappe en doelstellings het. Kalantzis (1996) argumenteer dat die genre benadering tot geletterdheid 'n fundamenteel-verskillende opvoedkundige benadering tot geletterdheid verteenwoordig.

Die studie verwys na die konsep van register, wat voortspruit uit die situasie van die spreker en skrywer met betrekking tot drie aspekte, naamlik veld, tenor en modus. Littlefair (1991) definieer die begrip van sisteme van genre as die verbandhoudende genres wat met mekaar in interaksie is. Hierdie outeurs beskou retoriese meganismes in genre, byvoorbeeld verduideliking, narratief, oorreding en eksposisie.

Hierdie studie demonstreer dat in die konstruksie van Xhosa tekste, die vlak en status van die leser in ag geneem word deur die skrywer. Die skrywer kies bepaalde leksikale items in die konstruksie van die teks wat lesers kan verstaan. Indien die skrywer en die leser dieselfde agtergrondkennis deel, is dit makliker vir die leser om die teks te interpreteer. Die studie sal ook demonstreer hoe die skrywer die teks saamstel in terme van tekstuele en sinsstrukture.

Die vyf gemeenskaps-verwante BONA artikels wat in die studie ontleed word, illustreer die teoretiese aannames van die genre-benadering. Die etnografie van skryf spreek die vraag aan van: wie skryf wat aan wie, vir watter doel, hoekom en hoe.

Laastens ondersoek die studie die beginsels en riglyne van skryfvaardigheid soos uiteengesit in Kurrikulum 2005.

ISICAPHULO

Esi sifundo sophando sijongana nendlela yejenra esetyenziswayo ukufundisa ulwimi kubafundi. Ijenra iveliswa ngokuthetha okanye ukubhala. Injenra ezohlukeneyo ziya setyenziswa ezinjengezentlalo, ezenkcubeko kwakunje nezopholitiko.

Esi sifundo sicingela inkcazo ngejenra yababhali abaninzi. uSwales (1990) ubona injera njengeseti yezehlo zoqhagamshelwano xa yena u Medway (1994) ebona ijenra ngeenjongo zoqhagamshelwano. Kaplan (1996) uthetha ngejenra njengohlobo lwentetho lwezinto ezikhethekayo. Kalantzis (1996) uxoxa athi uhlobo lwejenra kufundo lumele uhlobo olusiseko lwemfundo entsha.

uLittlefair (1991) chaza umnabo wolwimi njengento engekho ezinokuthi iititshala ziyive kuphondo lolwimi. Umnabo wolwimi uvela kwimeko yesithethi nonobhala enezinto ezintathu ezi zezi ifilidi, imowudi ne thena. uLittlefair (1991) uchaza uluvo lwesisistim lwejenra njengejenra ezithungeleneyo nezithi zisebenzisane enye kwenye. Ababhali bacinga ngezinto zobuciko ezinjengochazo, ukubalisa, ukucenga nokubhenca. uLittlefair (1991) ujolisa kwiintlobo zejenra zeencwadi ezinjengezenkqubo, iincwadi zolwazi.

Xa umbumba isicatshulwa inqanaba nezinga lomlesi uyalingela umbhali. Umbhali uthi akhethe isigama esohlukileyo xa ebumba isicatshulwa sabalesi ukuze basiqonde. Ukuba umbhali nomlesi bakwizinga elinye lovimba wolwazi kulula ukuba umlesi akwazi ukutolika amabinzana amagama asetyenzisiweyo. Igrama yiyo enika intsingiselo kwisicatshulwa. Umbhali ubumba isicatshulwa esekele kwisakhivo sesivakalisi nesakhiwo sesicatshulwa.

Imiba ezalaniswa noluntu iyaxoxwa, ixukushwa kusetyenziswa ingqikelelo yengcingane. Ubhalo ngenkcazo yenzululwazi ngcentlanga liphendula umbuzo othi, ngubani obhala, ntoni isiya kubani? Nganjongo zini, kutheni njani?

Ukuphetha esi sifundo sijongana neziphumo zokufunda kwikharithulam 2005.

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Le ncwadi ndiyinikezela kubantu abane:

- Utata wam ongasekhoyo u BS Mjojeli
- Umyeni wam ongasekhoyo SD Finini
- Umama wam osaphilayo HT Mjojeli
- Nomzukulwana wam ekuphela kwakhe Phikolomzi Mbiyo

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ISAPHLUKO I

INTSHAYELELO

1.1 INJONGO YESIFUNDO

Uphando nocalucalulo ngolwini lwesicatshulwe luye lwenziwa kwizwe lonke kwinyaka le sikuyo. Uphando ngezakhiwo zoqhagamshelwano lwesicatshulwa luye lwaphuhliswa kakhulu kwizikolo zolwini eAustralia ngabafundi bakaHalliday, nabo baphandi bango Baynham, Grabe, Rethery, Kalantzis, Cope Martin nabanye ke. Uphando ngesakhiwo solwini lwesicatshulwa esibhaliweyo sikho isikakhulu kwisiNgesi. Injongo ephanibili ngesi sifundo kukwandisa imfaneleko yethiyori yentetho estyenzisiweyo kucalucalulo lwesicatshulwa zesiNgesi ngezicatshulwa zesiXhosa ezivela kwiphepha iBona. Nangona ucalucalulo lwesicatshulwa lufuna inkcazo ngezinto zolwini nezingezizo ezolwimi. Isifundo sibeka ugxininiso olukhulu kucalucalulo lwentetho lwesicatshulwa, kunxulumano kwizinto zolwimi zesakhiwo lwesicatshulwa neenjongo zonxibelelwano nentlalo lwesicatshulwa.

Olu phando lujolise ekuboniseni ngokubhekiselele kwizicatshulwa zesiXhosa nento yokuba ucalucalulo lwesicatshulwa luye lwaba yeyonanto yenye yeendawo ezibalulekileyo kwizifundo ngolwimi. Abolwimi abaninzi babonisa iimbono ezohlukeneyo kucalucalulo lwesicatshulwa. Ezi mbono zintathu eziye zaxukushwa nzulu kwesi sifundo yimbono yentlalo lwesicatshulwa kucalucalulo lwesicatshulwa, imbono yocalucalulo lwesicatshulwa ngolwimi nembono ngezinto ezingezizo ezolwimi. Kolu phando ungxininiso localucalulo loyamana nembono yolwimi, eyiyo enika ingcaciso ngezinto zentetho ezifumaneka kwizicatshulwa. UBhatia (1993) ubona ucalucalulo lolwimi lwesicatshulwa njengecebo lokufumana iimpawu zolwimi njengezigqibo zesihloko esisodwa, okukhethiweyo kwigrama, inkcazo ngolwimi olwenzayo, izibonelelo zobuciko kwizicatshulwa. Ezi mpawu ziyakuthi ziphandwe kwisiXhosa kwesi sifundo. Ingxoxo ecacileyo yesakhiwo solwimi kwizicatshulwa zesiXhosa zothi zisekwe kwizindululo zikaGrabe noKaplan kwithiyori nokwenza kokubhala, ethi ibandakanye isakhiwo solwimi kwizicatshulwa ezibhaliweyo. Uluhlu olubanzi lweengcinga ezinempembelelo ezinje ngenjongo zombhali, ukuqondakala komqambi nomamkeli lwesicatshulwa, inkqubo yokubhala, indawo, ixesha nendlela yokubunjiva kwesicatshulwa nanjengeenjongo zoqhagamshelwano zokubhala. Ezi ngcinga zingentla zithathwa njengemida yokubhala imiyalelo, nanjengoko ziyakuxoxwa ngokubanzi kuphando olu, ukubandakanya iindlela

ezithi ziphembelele isakhiwo sesicatshulwa. Injongo ephambili zesi sifundo kukuphicotha izicatshulwa zesiXhosa ngobubhekiselele kwindlela ezintsha ezisetyenziswayo kucalucalulo lwesakhiwo solwimi lokubhala.

Uphando luvimbulula iindlela ezintsha ezafunyanwayo zophando ngolwimi lwesicatshulwa, ezinika ucalucalulo olucacileyo lolwimi loqhagamshelwano kwizicatshulwa ngokuchaseneyo kwiindlela zika Chomsky nabanye eziqingqiweo. Indlela kaChomsky eqingqiweyo yegrama ijongene neempawu zegrama yolwimi, iindlela ezintsha ezenzayo (eqinjengenkcazo yenzululwazi ngeentlanga) ziphonononga intlalo nendibaniselwano yolwimi nentetho yesicatshulwa ngokulbanzi. Indlela olu calucalulo oludityaniswa ngalo lufundisa ngolwimi ekufumaneni uphuhliso oluthile nazo ziyakuthi ziphandwe.

Esi sifundo sijonge ukusebenzisa iithiyoni ezintsha kucalucalulo lwezicatshulwa. Ucalucalulo olumbalwa lwezicatshulwa lothi lwenziwe eliyakuthi lufane nezikhokelo kwiindlela apho iziqikelelo ezingengcingane ziyakwenziwa kwesi sifundo, zinako ukusetyenziswa kulwimi lwekharithulam kuwo onke amaziko emfundo.

1.2 IZIQIKELELO EZINGENGcingane

Le ngcingane izakaqikelela ulwimi olwenzayo nolucwangcisiweyo luka Halhiday njengophahla olubanzi lokucacalula isicatshulwa sesiXhosa esiyenye yeethiyoni eziqondakalayo kakhulu ngocalucalulo lwentetho kwizicatshulwa. Kule meko uMartin noRothery kuCopemeKatantzis (1993) baxoxa ukuba igrama eyenzayo kaHalhiday yimveliso engenekayo nevumayo, igxininisa kwintsingiselo kune sinteksi, nesekelwe kwisicatshulwa nenjongo zayo zentlalo kunesivakalisi, kungako igrama eyenzayo inika unqameko olululo ekufundeni ulwimi kwizicatshulwa notoliko olucalulwayo. Le ntlobo yegrama yohlukile kakhulu kwiintlobo zegrama yakudala ethi iqondane neentlobo zolwimi nentsingiselo yesinteksi eyodwa. Ekuxhoaseni iziqikelelo ezingengcingane ezenziwa yigrama eyenzayo ekuphandeni u Grabe noKaplan (1990) uVan de Kopple (1986) ubanga ukuba indlela yokwenza yolwini iphanda ukuthi yintoni eyenziwa lulwimi, abantu balusebenzisa njani kwindlela ezohlukeneyo ukufikelela kwiinjongo ezininzi ezohlukeneyo nokuthi ezi njongo zoqhangamshelwano zitolikeka kanjani ngokunqamana nomxholo okanye umongo wesicatshulwa. Ngakucacileyo umlesi uthi afunde isicatshulwa enezimbono zingentla engqondweni yakhe, umlesi unokuthi avelise ukuqonda okungcono kwisicatshulwa njengoko wokube exhotyisiwe ekuboneni iinjongo zoqhagamshelwano

kwizicatshulwa, adibanise isicatshulwa nolwazi lwangaphambili, adibanise kunye iindawo zesicatshulwa aphinde asebenzise iimpawu zentetho ukubona ukuba indawo zesicatshulwa zidityaniswe njani enye kwenye.

1.2.1 Indlela Kwisicatshulwa Okanye Kucalucalulo Lwejenra

Kwesi sifundo, kwizicatshulwa zesiXhosa ezivela kwijenra yemagazini ngezinto ezinxulumene noluntu ziza kuthi zicalucalulwe sisebenzisa iindlela ezintsha kucalucalulo lwesicatshulwa nejenra. Iindlela ezintsha kucalucalulo lwegrama ziza kuvunjululwa kudityaniswa nethiyori kaBhatia kucalucalulo lwejenra (1993). Igrama eyenzayo kaHalhiday ibonakala idityaniswa neembono zika Cope no Kalantzis (1993) nakwizindululo zika Grabe no Kaplan (1996) ngenkca yenzululwazi ngeentlanga yakubhala. UBhatia (1993) uxoxa athi ucalucalulo lwejenra lufuna igalelo oluvela kwindawo ezohlukeneyo ukutolika, ukuchaza nokucacisa ingqiqo-siseko esingaphantsi kwijenra ezichubekileyo zemfundo. Izifundo ezibhekiswa kuzo apha yi Sociology, Psychology neLinguistics njengoko zizalana nocalucalulo lwejenra.

Izinto zezi zifundo zijoliswa kucalucalulo lwezicatshulwa zesiXhosa kwesi sifundo, ezithi zidibanise ingxoxo ngeendlela esele zixeliwe ngasentla kucalucalulo lwegrama, umzekelo igrاما eyenzayo ijongene neenjongo zendlela zolwimi kwizicatshulwa, xa yona imida yenkcazo yenzululwazi ngeentlanga yokubhala izalanisa imisebenzi yombhali kunye nomlesi kwisakhiwo sesicatshulwa, zidibanisa iinjongo zentlalo nesakhiwo sentletho, kodwa ke kukho ukuthandabuza okuncinane okuthi abafundi abafunda ulwimi ngohlobo lokuyalela olusekelwe kwezi ndlela boba ngabalesi abanako babe ngababhali bezicatshulwa.

1.2.2 Umsebenzi Wocalucalulo Lwesicatshulwa Kulwimi Lokufunda Nokufundisa

Injongo yokusebenzisa ucalucalulo lwesicatshulwa ekufundiseni ulwimi eklasini ayikokudala amava okuzibophelela ekufundeni koko iphinde ikhuthaze abafundi ukuthi bafunde ulwimi kwizicatshulwa ngokuqika, ngokubuza imibuzo, ukwenza indibaniselwano kwezokuqala izicatshulwa, nasekuniken iimpendulo kwimibuzo okanye iingxaki ezinikwayo kwizicatshulwa.

Ukongeza apha u Swale (1991) unika enye injongo yokusebenzisa ijenra ekufundeni ulwimi, Uxoxa athi, ijenra inenjongo ephanibili leyo yentlalo, yomfaneleko ethi iphinde idibanise iindlela zokubhence intsingiselo kwinkcubeko yethu, ngaphandle kokuvelisa iindlela zolwimi ngazodwa, iindlela ezintsha zocalucalulo lwesicatshulwa nentetho, ukufunda ulwimi okuthi lindibanise ucalucalulo lwejenra elingqina ukuba lulutho kakhulu ekuphuliseni amandla abafundi kufundo nzulu ngolwimi.

Ngokubalulekileyo kufundo ngolwimi, kunceda ekuxhobiseni abafundi ngobugcisa obubini obu bobu, ekufundeni ulwimi, ukufunda nokubhala. Bobubini obu bugcisa busemgceci mofundo lwenjongo ezikwinqanaba lesithathu nelesine kwikharithulam 2005 njengoko kuza kuxoxwa ngayo kwisahluko sesihlanu.

Ukwenziwa kwezi ndlela zingentla ekufundeni kolwimi kunako ukuba negalelo elikhulu ekufumaneni iinjongo ezithile ekufundeni nasekufundiseni kolwimi. Iziphumo ezise sithathwini nasesineni zinokufumaneka emva kocalucalulo olucoselelekileyo lwezicatshulwa oluthi ludibanise ukusetyenziswa kweendlela ezintsha ekuthethwe ngazo- apha ngasentla. Ezi njongo zezi; ukufundela ukumnandi, nokuphendula ngokuphenya kuthando, inkcubeko nexabiso lemvakalelo lwesicatshulwa nokuthi ubhale iintlobo ezohlukeneyo zisicatshulwa ngakwenjongo eziphangaleleyo.

1.3 UQUQUZELELO LWESIFUNDO

Isahluko sesibini sesi sifundo sivavanya izinto zocalucalulo lwejenra ngezengcingana, eza kuthi isetyenziswe kucalucalulo lwesicatshulwa lwesiXhosa esibhaliveyo. Kuya kuthi kuxoxwe kwesi sahluko ngeendlela zocalucalulo lwejenra zombini, ulwimi olwenzayo ngokuka- Halliday nocalucalulo lwejenra ngokuka Bhatia zize zithathelwe ingqalelo. Ithiyoni yokuqala inokuzimela izinto ezibheki selele kucalucalulo lwentetho engahoywanga ziithyori zangoku. Ngokungafani nolwimi lwangoku iilwimi ezenzayo ziphanda iindlela zokudibanisa izicatshulwa neenjongo zazo zokuhla. Umba ophambili emva kokwenza ulwimi kukuthi isicatshulwa siyaveliswa. Ngokweziphumo lo mba uhamba kunye nembono kaBhatia yoqhagamshelwano olukhoyo phakathi kwezentlalo izifundo nejenra kule meko uBhatia uthi kukho uzalwano olukhoyo phakathi kwesicatshulwa nabahla apho siveliswa khona isicatshulwa. Ithijori yejenra kaBhatia iphanda iye phambili ngesakhiwo sengqondo sezicatshulwa nocalucalulo lonke lwentetho yolwimi olusetyenzisiweyo

kwisicatshulwa. Ezi zinto ngengcingane ziyajongwa ngokucacileyo kwisahluko sesibini, ziphinde zibekwe ekwenziweni kocalucalulo lwezicatshulwa zesiXhosa kwisahluko sesine.

Isahluko sesithathu siyakuqwalasela ulwimi nesakhivo senkcazo ngenzululwazi ngeentlanga lwezicatshulwa. Ngaphandle kwento eyaziwayo eyokuba izicatshulwa ziyabhalwa okanye lulwazi oluthethwayo indima yazo eyenzayo iyakuthi ixoxwe ngokucacileyo kwesi sahluko. Kwakhona kuye kuchazive kwisahluko sesithathu ukuba iilwimi ezenzayo zibeka umnwe kwiinjongo ezithi zinikwe sisicatshulwa. Ukongeza kwezi ngongoma zingentla esi sahluko siphinde sinike uzalwano phakathi kwizinto ezilandelayo zocalucalulo lwejenra, ibakala le sinteksi, ibakala lesicatshulwa, nebakala lothethathethnano localucalulo lwesicatshulwa ngenkcazo yenzululwazi yeentlanga yokubhala imiyalelo. Zombini ezi zifundo zolwimi ziya kunika ithiyori efanelekileyo yocalucalulo lwesicatshulwa ethi idibanise ibakala lomlesi nombhali, inkqubo yokubhala, isitajile sokubhala nemeko malunga nendawo ekubhalwe kuyo isicatshulwa esiveliswayo.

Kwisahluko sesine, izinto zeengcingane ezixoxwe kwisahluko sesibini nesesithathu ziya kuthi zibekwe ekwenziweni kucalucalulo lwezicatshulwa zesiXhosa. Ezi zicatshulwa zijongene nezinto ezijongene noluntu ezivela kwi Magazini iBona. Ukongeza kwezi zinto zolwimi olwenzayo indawo ezibalulekileyo zocalucalulo kwisahluko sesine zosekelwa kucalucalulo kwezicatshulwa kusetyenziswa izinto zenkcazo ngenzululwazi ngeentlanga ngokomyalelo wokubhala. Ukongeza umda wombhali wenkcazo ngenzululwazi ngeentlanga iyakwenza indawo enkulu kucalucalulo lwesicatshulwa ngendawo enkulu yezinto zentetho ezisetyenziswayo kucalucalulo lwesicatshulwa kwesi sahluko.

Isahluko sesihlanu simisa isishuwakathelo sesi sifundo siyakuphicotha imfaneleko yezinto zengcingane ezixoxiweyo kwizahluko ezingaphambili ukuya kwikharithulam 2005 ezisandula ukwenziwa kufundo ngolwimi.

ISAPHLUKO 2

UKUBHENCA KWAKHONA ULUNCWADI

2.1 INTSHAYELELO

Ababhali abahlukeneyo baneembono ezohlukeneyo zokuchaza ngokuthi yintoni ijenra. Yonke le nto ixhomekeke kwintetho yebandla, imeko ezingqongileyo, inqanaba lemfundo yababhali kunye namava. USwales (1990) unika inkcaza yejenra njengeqela lezehlo zoqhagamshelwano nesithuthi soqhagamshelwano. Intetho zeqela zopolitiko zinika uncomo olukhulu xa bona abejenra yezibongo benika ubunamdi bokuthetha. UBhatia (1993) uchaza ijenra ngemiba emine; njenge qondakalayo, zehlo eziqondakalayo, izehlo eziqhagamshelanayo ezibonakaliswa yiseti yeenjongo zoqhagamshelo, ezakhelwe phezulu, nezehlo zoqhagamshelwano ezigqityiweyo, njengesicatshulwa apho ubutyebi bolwimi busetyenziswayo kwimida ethile, nanjengonqameko lomsebenzi neenjongo eziqondakalayo zentlalo. UMedway (1994) uchaza ijenra njengeenjongo zoqhagamshelwano ezingabalulekanga, xa uReid (1988) eyibona ijenra njengento yentlalo ethi idibanise ulwimi. UKaplan (1996) uthetha ngejenra njengeentlobo zentetho ezithi zibe neempawu neenjongo ezibonakalayo. Ijenra ezithi zibonakale kwirandawo yemfundo zezokufunda nokufundisa. Umnabolwimi ubonisa izinto ezintathu ezi zezi ifilidi, mowudi nethena. Isigama negrama zivelisa imowudi yokubhala isicatshulwa, ifilidi ngumxholo woqhagamshelwano, ithuba yona ijongana nonxulumano phakathi kwesithethi kunye nombhali, nomphulaphuli okanye umlesi uKalantzis (1996) uxoxa athi ijenra yokufundisa yindlela yokufundisa entsha ethi isebenzise ubutyebi obuqhelekileyo kwaye yindlela eqamelele kumfundi. UBhatia (1996) ubona ijenra njengento enento ezimbini, umfundo, neprojekthi yopolitiko. Iprojekthi yopolitiko egxila kwizecatshulwa ezinamalungelo abantu. Njengoko inentlobo ezintathu zimixholo ezi zezi, umxholo wesicatshulwa, umxholo wesihloko, nomxholo wosetyenziswano igrama ichaza ukuthi ulwimi luyenza njani intsingiselo. UMartin no Rothery bavelisa iintlobo ezintathu zejikelezayo ikharityhulam.

2.1.1 linkcazo Ngejenra

uSwales (1990) uyichaza ijenra njengeqela leziganeko zoqhagamshelwano. Isiganeko soqhagamshelwano yenye yezinto apho ulwimi ludlala iindawo ezimbini ezibalulekileyo nezingaqhawulekiyo.

Kukho imisebenzi apho intetho ingacwangcwiswayo, njenganangoko wenza umsebenzi wekhaya, uqhuba imoto, ezi zingentla aziboniwa njenjeziganeko zoqhaganishelwano. Iziganeko zoqhagamshelwano zeqela elithile liya kohluka ngendlela yokwenza, kuleyo iqheleke gqitha naleyo ingafane yenzeke. Uchaza ajolise phambili xa esithi ijenra yinqwelo yoqhagamshelwano yophulilisa, ufikelele ezigqibeni njengamaxesha usebenza imisebenzi yemihla-ngemihla okanye uqhuba imoto. Inggokelela yeziganeko zoqhagamshelwano zinako ukijika zibe yijenra ngokuthi zibolekisanane ne seti yeenjongo zoqhagamshelwano.

UAtkinson (1984) ku John Swales (1990) unika umzekelo wentetho yeqela lopolitika elithi libe neenjongo zokuhlekisa ngenkqubo nobume beqela eliphikisayo. Ezi ntetho zeqela lopolitika zinako ngoku ukubhalwa, zicwangcwiswe ziphinde zisiwe ebantwini ngenjongo yokugaya uncomo nedumasi eliphezulu. Kukho iijenra apho injongo ingalunganga njengophawu lokuqala njenge jenra zembongi, izibongo kunye nezinye iijenra apho ubheni olupheleleyo lingalala kunambitho lomlono ezilunikayo, kunye nokuba zingaphawulwa ngokuthi zidele ukubalelwa kwiinjongo zonxibelelwano. Iijenra inako ukuchazwa njengegalelo elichazayo luphinde luchazwe njengegalelo losapho olufanayo.

UBhatia (1993) uchaza iijenra ngemiba emine owakuqala uthi iijenra sisiganeko esiqondakalayo soqhagamshelwano esibonakaliswa yiseti yeenjongo zoqhagamshelwano ezibonakalayo neziqondwayo ncakasana ngabantu. Abaqeqeshiweyo okanye abantu abafundileyo ethi imane isenzeka rhoqo. Kukho amanani ezinto ezithi zibe negalelo kwindalo nokwakhiwa kweijenra ezinjengondoqo, imo, nabaphula-phuli, nosasazo okanye isitishi sosasazo. Ithi iphawuleke kuqala ngeziganeko nenjongo zoqhagamshelwano efuna ukuziphulisa. Le seti enikezelanayo yeenjongo zoqhagamshelwano yiyo ebumba iijenra iyinike umzobo wangaphakathi. Injongo yonxibelelwano luphawu oluqondileyo ekuchongeni nase kwahlukaniseni iijenra ezincinane.

UBhatia (1990) kumba wakhe wesibini uthi iijenra yakhiwe ngendlela ephezulu kunye neziganeko ezigqibeleleyo zonxibelelwano. Amalungu achongiweyo abantu abaqeqeshiweyo nabafundileyo bawongwe ngolwazi olungelulo kuphela injongo zonxibelelwano lwabantu lwabo kodwa kunye nesakhiwo seeijenra apho bathi bathathe inxaxheba rhoqo njengelungu lomsebenzi wabo wemihla ngemihla, into enkqulauqha iijenra nenika yona isakhiwo sangaphakathi esivumelanayo ziziphumo ezixandileyo zamava amade abo noqeqesho kubantu abazincaphephe.

Okwesithathu iijenra zibonisa ubunzima kumagalelo avumelekileyo ngendlela yenyameko yabo; indlela yokuma, imo nexabiso lokwenza. Nangona umbhali enenkululeko eninzi ekusebenziseni uvinba wolwini nangayiphina indlela ayithandayo kufuneka alandele imiba ethile yokwenza ehamba ngqo ngemida yee jenra ezithile. Incaphephe ibonakala ingafanelekanga xa yonakalisa imithetho nezigqibo zejenra ngenjongo zokuphuhlisa injongo ethile okanye iinjongo zakhe zabucala. Yiyo ke loonto umntu lwethu linako ukwahlula iincwadi yobuhlobo kwincwadi yokurwela, incwadi yompampasho kweyophuhliso lothengiso okanye iphepha ndaba kwiphepha lengxelo.

Okwesine: Imiqathango ithi lonke ixesha yonakaliswe ngabo bazincutshe zentetho yoluntu ekuphuhliseni iinjongo zabo zabucala kumgama weenjongo zokuhlala eziqondwayo. Kuyafumaneka ukuba abantu abakwindawo yoqeqesho okanye yemfundo banalo ulwazi olukhulu ngeenjongo yezinto eziqhelekileyo, ukwakha noku sebenzisa ijenra ezizizo kunabo abangezizo iincutshe, yiyo loo nto ababhali bejenra ezizizo besoloko bebonakala benogcisa obunizi ekusebenziseni ijenra ezo baziqhelileyo kunabo abo bangaphandle kuluntu oluzincaphephe. Umntu kufuneka aqhelane ne zivumelwano ze jenra ngaphambi kokuba umntu azibonakalise zona ngenjongo ethile. Elokugqiba, ijenra nganye sisibonakaliso sempumelelo ephuhlileyo yenjongo yenxibelelwano eyodwa kusetyenziswa ulwazi oluqhelekileyo lolwimi novimba wentetho.

2.1.2 Inkcazo Yejenra Ngokuka - Medway

uPeter Medway (1994) uchaza ijenra nje ngeenjongo eziqhelekileyo zonxibelelwano. Ezi njongo nale misebenzi yejenra kumnyinge wombandla inika ukushukuma kwezinto ezithile zesicatshulwa. Ijenra yingqiqo yokudlala nokusebenza kunye, ngokubkiselele eMelika esamantla ngokweengcinga. Injenra yakhiwe ngengqokelela yemiba eqondakalayo ebotshwe yadityaniswa ngentshukumo engaphakathi. Intshukumo idibanisa iimpawu ezizimeleyo, ezinobugcisa nezemo yokuhlala. UBitzer (1968) no Dewey (1994) uchaza ijenra njengento ebonisa ukusekwa kozalwano phakathi kwemo yentlalo nentetho.

2.1.3 Inkcazo yejenra ngokuka - Reid

uReid (1988) uchaza ijenra njengoluhlu lwentlalo ngeendlela ezimbini, njengolwimi uthi yinto yentlalo uphinde athi inkqubo yolwini yinkqubo yolwini iimo zolwini zimo zentlalo ijenra nayo ikwiluhlu lwentlalo nolwini. Inkqubo ezikhoyo ekwakhiweni kwejenra zinkqubo

zentlalo. Ijenra ibandakanya inkqubo yentlalo neemo. UMartin no Rothery (1981) ku Reid (1988) uchaza ijenra njengendawo, ejolise kwinjongo, umsebenzi onenjongo apho izithethi zibandakanyeka khona njengabanye nkcubeko yethu. Ijenra yintetho yolwini lokusebenza, ithiyori yejenra iyohluka kwi ithiyori yerejista ngomthamo wogxininiso elubekayo kwinjongo zentlalo njengenguquleko enika izigqibo kulwini. Ijenra zibonakala njengenqubo yentlalo kuba abantu benkcubeko badibana nabanye ekuphuhliseni, ekujoliseni injongo abanazo ezijikeleza ekwenzeni izinto zenzeke nasendaweni kuba idla ngokuthatha ngaphezulu kwebakala elinye ukuze abenzi bakwazi ukuphuhlisa iinjongo zabo.

Ijenra zasisa isizinziso, zenza intsingiselo futhi, ijenra akuzizo iiseti nje zokwakha izinto apho ithi iintsingiselo zibekho. Ifidi fidi kunye nejenra zinegalelo kwintsingiselo yesacatshulwa. Ijenra ziseti zezigqibo nje esithi sizijonge xa sifuna ukudlulisa izimvo zethu kwabanye abantu. Iindlela ezisekelwe kwijenra ekubhaleni nokuphuhlisa zithatha iimbono ezohlukileyo kwintsingiselo nemo kule nto uReid (1988) exoxa athi ulwimi lulo olwenze untsingiselo nokuthi intlu-mbini zentsingiselo nemo zizo ezilahlekisayo ekuqaleni. Ijenra iyayibhukuqa imbono ethi imfundo ingenzeka xa abantwana bevunyelwa ukuba basebenzise ulwimi lwabo kunokuba banyanzelwe ukuba balandele izigqibo zolwini zesifundo ezithile. Ithiyori yena iyenzeka ngeendlela ezithile ezithi iititshala zihambe ngayo ekufundiseni ukubhala njengoko abantwana bebhala. Ngumbuzo nje othi siyanwena no ukujonga kwijenra yeklasu yokuthetha okanye yokubhala. U Freedman no Medway (1992) bathi ijenra zibonakala ziluncwadi lokuqala oluthi luchazwe ngokwamahla-ndenyuka esicatshulwa kwimo nomxholo, ezigxininisiweyo zaqanyangelwa zaza zacakacwa zazizinto ezingaxutywanga zibe kwindidi neziqendwana ezikhutshwe geqe.

2.1.4 Inkcazo yejenra kwakhona

uBaktin ku Freedman no Medway (1992) uchaza ijenra njengento enomdla kulwimi elingeyiyo amaphunge ezinto zemithetho engqongqo, koko kukwenzeka kolwimi ekulusebenziseni ngqo into enika umdla. Into esisiseko ekuchazeni kumisebenzi wakhe kukuthetha ngaphandle kwamagama esivakalisi. Ukuthetha ngomlomo kucaciswa njengento enye eza njengencoko nokokuba ligama elinye ukuthathela kwintetho yoqala ijenra zokubhala zisekwe entethweni.

Ingcinga esekelwe kubunyani bemo yentlalo isemphakathini wenkcazo yejenra, iijenra zithathwa njengezintshixo zokuqonda ngendlela yokuthabatha inxhaxheba kwizinto zolunlu.

2.1.5 Inkcazo ka Kaplan yejenra

uKaplan (1996) uchaza iijenra njengentetho eluhlobo oluthi lubenezinto eziqondakalayo neenjongo ezigqamileyo nesakhiwo esigqibeleleyo. Iijenra yinto ethi ibekho kwintetho yomlomo nakwintetho yokubhala ngawo umbandela wokuqala, kwinjongo zethu kukwenzeka kwenjenra kwintetho ebhaliweyo. Iijenra zingabanako ukuquluka iijenra ngokuthe gabalala ngeendlela ezohlukeneyo ezinjenge sicutshulwa esibhencayo, esicengayo lanye nebalisayo. Iijenra zichazuna ngebueko ezimixinwa nezichane – kileyo, neempawu ezichanekileyo.

UFrances Christe (1990) uyibona ijena njengoluhlu olukhulu lwezinto ezibhaliweyo, uhlobo lwezicutshulwa ezifunakalaja ekufundeni nasekubhaleni olubalulekileyo ekuthatheni inxhaxheba kuluntu. Ijenri yindlela ejolise kwingqondo ezigqibeleleyo ngeendlela ezithi iiphatheni zolwini zakhiwe ngayo ekusekeni iintlobo zeentsingiselo ezohlukeneyo. Ijenri isetyenziswa kwakhona eku tjoliseni kwiiijenra ezingacacanja zokuthetha nokubhala ezibalulekileyo ebomini babantu, ezithi zisebenze kuzo zonke iintlobo zeemeko. Iijenra yentetho ibandakanya udliwa-ndlebe ngomsebenzi, incoko, iintetho esidlangalaleni, ekwa ziseni abambalwa abaziwayo. Iijenra yokubhala ibandakanya imiba enjengoludwe lokupheka, irimpoti, iphepha-ndaba, nezincoko ezohlukeneyo.

2.2 IINTLOBO ZEJENRA

uMedway (1994) uthi ingcazo ngokohlobo oluthile lwejenra, le jenra ijika ibe ngumdlalo kwimeko ezohlukeneyo zemo yentlalo enjengocwangcwiso, uhlobo lwamathala encwadi, ekupapasheni uncwadi nasekuthengiseni uncwadi nolawulo lwendawo.

UMiller (1984) ku Medway (1994) ubanga ukuthi iijenra yinto yenkcubeko ethi itolikeke njengesenzo esiqhubekayo nesibalulekileyo. Iijenra kufuneka isekelwe ezigqibeni zentetho oluthi uluntu luseke njengeendlela zokwenza.

ULittlefair (1991) uchaza ijenra yeencwadi ezisetyenziswayo esikolweni njengezinto ezincinane ezohlukeneyo okanye ijenra ezikwiqela ngalinye njengeenawadi ezikwijenra yoncwadi, iincwadi ezikwijenra ebonakalayo, iincwadi ezikwijenra yesicwangwiso, iincwadi ezikwijenra yokujonga. Uphinde achaze ijenra njengemeko ezohlukeneyo zoncwadi lokubhala. Ijenra iphinde isetyenziswe ekuboniseni iintlobo okanye amaqela ayo yonke into. Ijenra zenkqubo yecawe ibandakanya iintlobo ezincinane zejenra ezohlukeneyo ezinyengamaculo, iindumiso nenkqubo-nkoko. Ababhali baneenjongo ekugqibeni ngerno ezibalulekileyo okanye ijenra eziza kuzisebenzisa njenngoko bebhala.

2.2.1 Ulwimi Nocalucalulo Ngenjenra

Ngokubhekisele ku Bhatia (1993) umsebenzi wolwimi oluccalucalulweyo kwizicatshulwa nokusetyenziswa kwamacebo ociko, akubonisi kuphela intshukumo esuka kwendala ukuya kwentsha, kodwa ukusuka kwethe jikelele ukuya kwethe ngqo. Le nkqubo ehamba kancinane kwinkcazo yolwimi ukusuka kwibakala ukuya kwelinye ibonakala isenza uludwe lwebhokisi zamaTshayina, iye ingena kwenye ekufundeni. Banento yonxulumanisa imeko ethe ngqo yento ethile yolwini neentlobo ezithile zokubhala okanye izangotshe.

2.2.2 Ucalucalulo lwejenri ngokwentlalo

uBhatia (1993) uthi uhlobo lwesibini lokwazisa ludibene nemo-ntlalo oluqondayo indlela ijenra ethile ichaza, iququzela ekugqibeleni inxulumane nenymaniso yentlalo. Le meko yejenra ecalucalulayo igxininisa ekubeni isicatshulwa ngokwaso asiyiyo into egqibeleyo nesinetnsingiselo ngokwaso kufuneka sibonwe njengenkqubo ehambayo yothethwano lwezinto ngokwendawo leyo njenge misibenzi yentlalo-ntle, iinjongo zeqela nezigqibo zabaqeqeshiweyo neengxaki nezithintelo ezifunekayo nezenkcubeko. Ulwazi oludinweljo lwemo-ntlalo nenkcubeko yemo inika elinye igalelo kwinto athi uGeertz (1973) ku Bhatia (1993) ayibone njengekcazo enkulu yayo nayiphi na inyamiso yemo-ntlalo.

2.2.3 Uphicotho-Ngqondo Nocalucalulo Lwejenra

Ngokubhekisele ku Bhatia (1993) lulo olu uhlobo lwesithathu lokwazisa olululo uphicotho-ngoqondo ngolwimi ekadalweni. Umphandi uqwalasela ikakhulu kwizinto zejenra ezakhiwe ngbuchule. Uphicotho ngqondo ngezinto zolwini zejenra yocalu-calulo zibonisa useko lwengqondo xa izinto zobuchule bejenra yenkcazo igxininisa kwiizinto

ezikhethiweyo zobugcisa ezenziwa ngumubhali ukuze kuphuhle iimbono zakhe. Ikhetho lobugcisa lubizwa ngokuthi bubugcisa obusetyenziswa ngumbhali ekwenzeni ukuba umbhalo wakhe ube lulutho, egcine engqondweni naziphina iimfuno zokufunda ezithi zivuke ekusibenziseni izinto ezohlukeneyo okanye ezifunekayo okanye izithintelo ezibonakaliswe zizinto zombutho ezithi zibe zizo ezikuhlobo olungacalucaluliyo. Ubugcisa abucalucaluli emekweni ethi itshintshe iinjongo ezibalulekileyo zonxibelelwano zejenra. Ubugcisa obungaculucaluliyo bunxulumene nokonakaliswa kwezinto ezilulutho emekweni ethe ngqo yenkcubeko yentlalo, imveli okanye ingcamango zomfundi ezohlukileyo.

2.3. UCALUCALULO LWEEJENRA EZINGAQHELEKANGA

uBhatia (1993) uchaza ijenra njengomyalelo wokuthatha uphando olunzulu lwayo nayiphina ijenra umntu ekufuneka aqonde ezinye okanye onke amanqanaba asixhenxe athi-abeke isicatshulwa esinikiweyo sejenra kwimo ebonakalayo, ikompole uncwadi olukhayo, luhluzwe imeko ekhoyo, ucalucalulo lwemeko, ukhetho lwengqokelela, ufundo ngemeko yendawo, amanqanaba olwimi, localucalulo nenkcali yolwazi kucalucalulo lwejenra.

2.3.1 Imfuneko Yokucazulula Ijenra

uMedway (1992) ubanga ukuba iijenra zemfundo zifuna ukuba zihlelwe ngokugqibeleleyo ngenxa yezizathu ezibini ezolekeneyo. Iijenra zekhlasi ezinjenge sayensi, nezelizwe azijongananga kuphela nokugcina nokubonisa ulwazi oluphilisa ezi zifundo, kodwa nokubonisa zize zisebenzisane nozalwano lwemo-ntlalo lwesayensi nezelizwe eklasini. Isizathu sesibini socalucalulo nokucukuceza iijenra zesikolo yinto ethi, ijenra yakuqala ithi izenze njengempendulo kwizinto ezingxamisekileyo zemfundo ezibonakala njengesiphene.

2.3.2 Inggokelela Yejenra

uLittlefair (1991) uchaza ukuba ingcinga yolululu lwejenra ziyazalana zizijenra ezithi zisebenzisane nezinye kwimeko ethe ngqo. Iijenra ezimbalwa ezilandelelanaya zingathi zilandelelane nezinye kwimeko ezaziwayo kuba iimeko eziphumeleleyo zesenzo ngasinye zifuna imeko zokuhlala ezikhoyo ezohlukeneyo. Into ethetha ukuthi, igunya alinako ukusetyenziswa ngaphandle kokuba kukho isicelo, ulwaphulo, isikhalazo asinako ukubekwa ngaphandle kokuba kukho igunya elicacileyo. Igumya elifungelweyo lwezehlo

lwezinto elebhu ngomhla othule alinako ukufungelwa ngaphandle kokuba unxwalo lwegunye lubekiwe. Ulamlo lwejenra nganye olulandelayo nentetho yokwenza elingeneyo ejongiweyo ukuba ijenra ephumelelayo iyakuba nazo iziphumo kwezinye iijenra neentetho zenzo ezilandelayo. Intetho-zenzo zezinto eziqhelekeleyo zisoloko ziphethwe yinidlela yokuthetha: ndiyafunga, ngawo lo msesane ndiyakutshata, ndivakalisa ukuba esi sikolo siyavulwa. Nangona imithetho ezikeleze ezi ntetho zenzo njengokufunga azikho mthethweni, zaye zingacacanga, ngaphandle komcalucululi wolwini. Intethozenzo ezininzi ziikelezwe zizinto ezisemgangathweni nasemthethweni, ukwenza izivumelano, utshintsho lwamagama, ukucela imbuyiselelo kwibhetri zombane. USearle uyithatha le mithetho kucalucalulo lwemeko ekufuneka zijikeleze ukukhutshwa kwentethosenzo ukuze isenzo sibe nempumelelo. Imeko zokwenza zizibona ezi zinto njengokubeka ixesha lokuthetha, amagunya omntu othethayo uzalwano phakathi kwesithethi nomphulapluli.

2.3.4 Ukufunda Nokufundisa Ijenra

uMedway (1992) ucebisa umdla kunye nomdla kwezo jenra ezo zibonakala kwindawo yemfundo.

Umba wokuqala lulwazi olungathethwanga eklasini kwijenra u Charles Bezman ubeka yena iklasi njengandawo yendibano yokutyhutyatyhutyha iseti yeejenra nomzila wezinto ezinobunzima zentlalo yenkcubeko nezinto zoqeqesho kwakundlula kwimo yezinto ezikhethiweyo. Umba wesibini ujongene ngqo nemibuzo ejolise ekufundiseni ijenra. Isincoko sokuqala sika Paul Richardson sichaza isiqalo semfundo eAustralia esijolise ekufundisweni kwejenra ngocacileyo njenge-ndlela yokuxholisa. Isigaba sesithathu sijonge “ekubalekeni nasekuxhathiseni” u Gilbert ucalula agxininise umba wombhalo ngezathando atsho ajonge neendlela abathi abafundi ababhiqileyo baqhaqalaze bebaleka ezi zinto kubhalo lwabo. Isigaba sesine sibonisa imizekelo yakudala imidlalo emitsha eklasini. Bobani Kertley and Greenwoord babonisa indlela yokuba iklasi inako ukwamkela ngayo indawo yokusebenza nokubhala. Russel Hurt ku Peter Medway (1992) uchaza umfutho weklasi njengendawo apho iijenra ezintsha zidalwa khona, ekuphenduleni imeko eyohlule esisiseko esakhiwe njenge siphumo sezenzo ezohlukileyo zokufundisa, nokuthi sicinge futhi ngeziphumo zokufundisa ngendlela ezintsha. UPeter Medway (1992) uthi ijenra ayinasiphene ukuba ithatha umbhali aphume endleni yakhe, nokuthi ingabi nakumthatha imise apho ebezama ukuya khona ingamsi xa efuna ukutshintsha iimeko. Ababhali bafuna uqwalasela iijenra ezindala ezingathi zibakhokele kwantshabalalo.

2.3.4 Umnabo wolwimi

uLittle Fair (1991) uchaza irejista njengento engabambekiyo ezithi iititshala ziyive kwiphondo leengcali zolwimi. I Rejista ivela kwimeko zesithethi okanye umbhali. Ibhencwa ikakhulu zizinto athi umntu azikhethe kuvimba wamagama negrama kuba efuna ukuphuhlisa into afuma ukunxibelelana ngayo, ufuna ukumxibelelana njani? Nabani? kwakhona olu nxibelelwano phakathi kwezi zinto, ukuba ndifundisa abantu endingazange ndadibana nabo ngaphambili nabathi bafune ukuqonda into ngeregista yolwimi, mhlawumbi irejista iyoba nomahluko kwi rejista endingayisebenzisa xa bendinofundisa abantu endibaziyo abanolwazi nabafundileyo, umba lowo iminyaka emininzi kuba ndobe ndibaqhelile aba bokugqibela ndibe kwakhona ndinolwazi olunzulu ngolwazi lwabo olumgaphambili lwesifundo eso. IRejista ibonisa u ntoni? Njani, bani? xa kunxityelelwano ngokubhala okanye ukuthetha ezi zinto ziyaveliswa ngolwimi olufanelekileyo. Umbhali usebenzisa ulwimi oluchanekeleyo olohlukene yo abathi bacinge ukuba lufanelekile. Ezo lwimi ke ezohlukileyo yi rejista yolwimi. Iingcali ezisemgangathweni zibona irejista njengento engabambekiyo yolwini yindlela abathi ababhali nabathethi baziphuhlise ngayo. IRejista ijolise kwindlela oluthi ulwimi lwahluke ngayo ngokubhekisela kwimeko oluthi ulwimi luthethwe okanye lubhalwe ngayo, yindlela ethi imeko icalucalulwe ngayo ukuze ibe nako ukuchazwa ngoko lwimi. Le nto ithetha ukuba irejista ibonisa into ethethwayo okanye ebhalwa ngokuthi ngubani othethayo okanye obhalayo?, umyalezo udluliswa kanjani. Ezi zinto zemeko zibizwa ngokuthi yi fildi, movudi ne thena.

Ifilidi

uLittle Fair (1991) uchaza ifilidi njengento ethi ibandakanye umongo lowo wonxibelelwano. Umongo lowo ungabonakala unempawu ezingajikekiyo okanye iingcinga zonibhali nemvakalelo. Ifilidi ke yenziwa icace ikakhulu yindlela umbhali akhetha ngayo amagama . amagama okufunda awokuqala asoloko efana namagama okuthetha. Amagama eencwadi zokufunda zibonakala zizingcali zefilidi. Abantwana baqala bafunde izifundo ezikhethkileyo xa bedibana nezicatshulwa eziya kuthi zibe nenani elikhulu lamagama obuchwephetshe.

Mowudi

Littlefair (1991) uchaza umowudi njengento ejongene nobunjani besakhiwo besicatshulwa nokuthi luluphina uhlobo loqhagamshelwano olusetyenzisiweyo. Sisebenzisa amagama akhethiweyo negrama ukuvelisa mowudi yesicatshulwa esibhaliweyo. Ezinye ungcali

zizolisa kwisakhiwo solwimi oluthi silusebenzise. Izakhiwo sezicatshulwa ezohlukeneyo zinogqithela kwesimye kwincwadi enye ukungqina oko isayensi sicutshulwa sinokuba nembali nemvakalelo zombini, nesakhiwo kunye nengxaki kunye nesakhiwo-sisombululo kubalulekile ukuba iitistshala zokufunda kufuneka zibenolwazi ngeentlobo zesakhiwo sesicutshulwa kuba zimele iindlela abathi ababhali baququzelele ngayo intsingiselo. Abafundi kufuneka baqonde intsingiselo yezicatshulwa ngokujonga nje indlele injongo zababhali eziveliswe ngayo ngokolwimi. Ezi zakhiwo zahlulkeneyo zezicatshulwa ezibhaliweyo zenziwe zanako ukwenzeka ngenxa yamaqhinga ohlukeneyo abathi ababhali bawasebenzise ukwenzela ukuba isicutshulwa zabo zibe luqilima.

Intsingiselo yentetho

uLittlefair (1991) uthi ithena ijongene nonxibelelwano phakathi kwesithethi kunye nombhali kunye nomphulaphuli okanye umfundi. Ikwajongene nemvakalelo yesithethi nombhali kunye nendlela ayiva ngayo isifundo. Ababhali abaqeqeshiweyo bajonga abafundi babo baze bakhethe ithena eza kuthi bayive ibalulekile, ifanelekile, ulwimi lubasesikweni xa kukho unxibelelwano olunelwane phakathi kombhali nomfundi. Intsingiselo yentetho, isesikweni nanjenakumyalezo “Jongani incwadi zenu” xa isixando zokwenziwa sisetyenzisiwe kwisicutshulwa siye sibe sesikweni ngakumbi, umbhali uzigcina qelele ngesiqu sakhe kwisenzo eso kuye ke kubenzima kakhulu ukuba azive ebandanyalekile njengomfundi. Xa umntu wesithathu (bona) esoloko esetyenziswa, uthi umbhali lowo abasesikweni ngakumbi. Ngelingye ixesha umbhali usebenzisa intsiza-zenzi, uunako, anganako, nokufuneka kunye ne zenzi zoqobo eithi ke zibizwe ngokuthi zizenzi ezenziweyo nanjengoko zicebisa ukungaqiniseki, ukuqiniseka, ukungavakali, ukuba nako. Ukusetyenziswa ezi zenzi ezenziweyo zinye zibaluke kakhulu ingakumbi xa sikhuthaza abafundi ukuba bajonge umbhali ocengayo wazo zonke iintlobo kuba izenzi zisixelele okukhulu ngemo yombhali. Intsingiselo yentetho eyohlukeneyo inako ukuphuhliswa ngokuthi kusetyenziswe isixando sentsusa nesixando sokwenziwa. Ababhali bokubalisa ngabafundi abaselula – basoloko bebhala ngesixando sentsusa apho ethi intloko yesenzo kwivakalisi ithi icace. Ukuba umbhali usebenzisa isimela-sibizo somntu wesibini (wena) kukho ukuqondakala okuqinisekileyo komphulaphuli okanye umfundi nentsingiselo yentetho inako ukuba ingabisesikweni. Ukuba umntu wokuqala isinye (mna) usetyenzisiwe, njengabafundi siye siqonde umbhali njengomntu siye siphinde sizive sibandakanyekile kwisicutshulwa siphinde sisive isicutshulwa isesethu xa isiminzi (si) esetyenzisiwe, nakuzo ezinye incwadi zolwazi apho athi umbhali anqwenele ukwakha ubundlelwano nabafundi abaselula.

2.4.1 Ulwazi Ngokufundisa Ngejenra

Ukalantzis (1986) uxoxa athi ngohlobo lokufundisa lwejenra lumele umfuziselo oqalayo wemfundo entsha, kwakhona isekwelwe ekuqondeni indalo yolwimi, olwahlukileyo kolo lwegrama yakudala iphinde igxigxinise ekufundeni kwendalo, ekwenzeni nasekubhaleni. Ijenra ngolwazi izama ukudala isithuba esitsha sokufunda. E-Australia uhlobo lwejenra leza ukuzonika iititshala uhlobo oludlamkileyo abathi baluva lufanakile, lufuneka. Abaququzeleli babanga bathi ijenra yolwazi ijolise kuhlaziyo lokundlulisa imfundo. Ijenra ludidi oluthi luchaze uzalwano lwenjongo yentlalo yesicatshulwa kwimo yolwini.

Ubutyeki bendalo obuyinyani, izinto abathi abafundi bafune ukuzifunda babuye bazibhale nezithi zibe nokufaneleka, zibe nomdla kubomi babo; zinokusetyenziswa kunokuba kusetyenziswe iincwadi. Uhlobo lokufundisa ulwazi ngejenra lusekelwe kukufundwa ngunfundi, lukhuthaza umfundi ukubhala okunenjongo nokuba nebango komntu ngamnye. Njengoko ijenra zizinkqubo zentlalo, izicatshulwa zibunjwe ngeendlela ezinokuqasheleka ezivakalayo ngokubhekiselele kwimfuziselo yentsebenzisivano yentlalo kwinkcubeko ethile. Umfuziselo wemo yentlalo nomfunziselo wesicatshulwa zidibana njengejenra. Ijenra zinolamlo lwesicatshulwa kuluntu, noluntu ngokwalo alonto ngaphandle kolwimi. Izithethi ezithile nababhali basebenza phakathi kwemo yenkcubeko beno lwazi lwemeko ezithile ezokhukeneyo zentlalo, neentlobo ezohlukeneyo zesicatshulwa somlomo nesibhaliweyo zonke ijenra zabethiyori bavumelana ngokuthi ulwazi kufuneka luvule abafuni ingcinga zabo zokufunda nezemo yentlalo ngokuthi zibanike iinxaxhaba kwingxoxo ezinokubaluleka zemfundo nezinamandla emo-ntlalo. Ukubalisa yijenra ethi ibonakala ngokuba ibe nezaza izaqalo ebuchuleni bomntu ngamnye. Ukubalisa zizaqhamo zamava emo-ntlalo nomfundi wokubalisa njengento yenkcubeko. UKalantzis beno Cope bakholelwa ukuba izikolo kufuneka zithethe iyantlukwano yenkcubeko neyolwimi yemo yentlalo ziyiqonde.

2.4.2 Ijenra Njengenkqubo Yemo-Ntlalo

uKress (1996) ukhonoza ngokuthi ijenra yintetho enomise=benzi omkhuli ekuqondeni ukuthi izicatshulwa zenzani nokuthi zenza kanjani, negrama inika intsingiselo yokubaluleka kwemo-ntlalo nenkcubeko. Le ntlobo yegrama ifuna ukuthi ijolise kwizinto ezenzekayo kwizicatshulwa iplunde izobe kwindidi zemo-yentlalo ukuchaza izicatshulwa. Igrama liqhinga lokuchaza licacise ulwimi lwendalo oluvumelekileyo lokusebenzisana

nanjengedlela oluthi ulwimi lubonise luphinde lubumbe uzalwano oluthile lwamandla negunya ngokwentetho yokufunda ngeenjira zefuthe lezentlalo, njengezinye iindlela zokubhala ezithi zibe nokabaluleka ekwandiseni ulwimi lwabafundi neengcinga zenkcubeko. UKress ukhetha ukubona ijenra njengeqhinga lokuphuhlisa uzinzo kunye nozulazulo lweyantlukwano yesicatshulwa kwesinye ngaphandle kokuba lualucalulwe ngokwempawu eziphuncukileyo. Ngokuka Littlefair (1991) ijenra ziveliswa nembaluleko yemo-ntlalo athi ke abandakanye imizekelo ebalulekileyo enjenge zibongo, amabali obuxoki, amaqhalo, amaqhina incwadi yorwebo namaphepha ndaba. Yonke le mizekelo inemvelo yemo-ntlalo kuluntu. Okwesibini uKress ubona ulwimi njengento yengqondo nebekelwe bucala njengento eyenziwa ngumntu. Ukuza ngokwengqondo kusxelela ngokuvuthiwa kwengqondo. Kolu hlaselo imfundo ingomba wokuqeqesha ukuphuhlisa iingqondo zabantu okanye ubuchopho. Iigrama ezikule thijori zinento yokugxigxinisa isakhiwo, nezinto ezenzekayo neziqhelekileyo.

Indlela yesithathu igxigxisa imilo yenkcubeko neyemo-ntlalo ethi ingene ekwakheni nase kubumbeni ulwimi nezicatshulwa. Olu hlobo lokwenza alulanduli ukubaluleka kwezinto zengqondo kulwemi kodwa zibona ulwimi lwahlukile ngokwenkcubeko. Iigrama zibunjwe ngokubhekiselele kwintsi-ngiselo nangokomsebenzi.

2.4.3 Ijenra Kwimo-Ntlalo Yopolitiko

uBhatia (1996) ubona ijenra ziqulathe iprojekthi yemifundo nopolitiko ezivumela ufikelelo olukhulu, olunovelwano, nokulingana kobutyebi bendalo benkcubeko nentlalo. Ijolise futhi ekujongeni indlela ezibhalwe ngayo izicatshulwa ezinamalungelo oluntu kwimo ezohulkeneyo ze ukuba kukho ucalucaluko phakathi kwesiziwe izicatshulwa zamalungelo abantu zothi zimpampashwe ezijonge ekulweni noku-calulo. Ukuba kwakhona kukho inxwabanxwaba phakathi kwesiziwe ezibini umzekelo iMehka neIraq imbangi izezopolitiko ezicatshulwa zizakubunjiva ekubhenceni isizwe esinempazamo nasekusekweni koxolo. Abemi nabo bayacelwa ukuba badlulise ezabo iingcamango ngemfazwe leyo. Amaphepha ndaba yimizekelo yalejenra, nomabonakude, ezindabeni uFreedman no Medway (1992) basekela uBhatia ekucalucaluleni ijenra ngemo yentlalo-politiko ngendlela yokuthi ijenra zinezinto ezibalulekileyo zokubhenca uluntu ngeendlela ezininzi ezo zokuseka unxibelelwano phakathi kwabantu nokubhekiselele kufikelelo olulinganayo kumntu wonke eluntwini nakawo onke amaziko olwazi. Ezinye ijenra zinika injongo yopolitiko yokunika bonke abantu ufikelelo lolwazi olulinganayo kwindawo zabo.

Inkululeko yokuzikhethela kwiinkcu, intlalo, kupolitiko neendawo zobuzwe zixhomekeke kufikelelo kwiindlela zokubhala eziphambili. Ekunqwalaseleni kolwimi nolwazi ikharityhulam kwimo ebanzi yezintlalo nezopolitiko umbuzo wemfuno kufuneka ubesembindini wengcamango. Ukuba injongo kukuvelisa abemi abeempawu ezithile, abanolwazi, babenamandla, ijmeke zokufunda zibaluleke njengeentlobo zomongo. Indlela yokufunda ebisoloko yongamele e-Australia nase UK kwiminyaka emibini edlululeyo iyaqhubeka, nethi igxininise iindlela eziqalisiweyo neziqhubekayo. Inkqubela yasekelwa kwijongo ezenzekayo zentlalo nezoqoqosho. Ikharityhulam idibanisa ulwazi lwezinto zesicatshulwa, kodwa izivelisa ezizinto njengemveliso yezinto ezixeliweyo zemo-ntlalo. Nanjengoko nezinto zentlalo zisinika iindidi ezithi zivelise izinto zolwimi, izinto zemo-ntlalo ziindidi eziveliswayo ekuthi kuzo izinto zenjenra zesicatshulwa ziveliswe. Ikharityhulam isekelwe ekuvelisini nxamnye izinto zemo-ntlalo nezinto ezingakho, zolwimi eziqondakalayo nokuphuhlisa ukunqonda ukuba izinto zesicatshulwa zisoloko zisisiphumo esiqondakalayo kulwini olunzima lwezinto zentlalo.

Ulwimi lusoloko lusenzeka njengesicatshulwa: njengesicatshulwa ngokungenakuqondwa senzeka ngokohlobo oluthile. Olo hlobo luthile luvela ngokwenza kwezinto zemo-ntlalo kwindawo ethile yokuhlala. Isenzo somntu othile njengento yemo-yokuhlala isesazulwini sokuvelisa isicatshulwa ngokohlobo oluthile phinde kwakhona esazulwini sokutshintsha kolwimini ngokwembali ethile. Ekuveliseni nasiphina isicatshulwa kulo naluphi na uthethathethwano lwentlalo kuya kubakho uphindaphindo kwibakala elithile neyantlukwano. Amabakala atshintshatshintshayo okuzinza kwemo yentlalo nozalwano lwemo-yentlalo ikhokella kuzinzo olufanelekileyo lwemo yesicatshulwa.

Ithiyori Yemeko Yolwimi

uMartin (1996) uxoxa athi ukufumana ulwazi ngejenra ayisiniki kuphela isiseko sethiyori esekelwe kulwimi lokufunda, kodwa phinde isikhuthaze ekufundiseni uluhlu olubanzi lweentlobo zokubhala esikolweni.

Ijenra Negrama Yokwenza

Izicatshulwa zenziwe ngegrama, yiyo igrama ethi yenze intsingiselo kwisicatshulwa. Le ndawo yothi iqwalasele imeko ezimbini zegrama; umongo nesihloko sesivakalisi esiphindeneyo. Umongo yinto yegrama othi uqokelele amabinzana ngendlela apha eyothi ilungelelane nemo yendawo, kumabizana lawo le mo yendawo sisicatshulwa, njengoko nesicatshulwa siyimeko. Umongo ujongene nezinto ezithi zize kuqala kwibinzana elo,

imela into athi uHalliday yikona yesithethi kumyalezo; yindawo yokunduluka yebinzana. Zintathu iintlobo zomongo ezi zezi; “Umongo oyintloko” usoloko ukho uphinde ibenguwo otsala umdla kwenye into ebonisa ukuba lingantoni ibinzana umongo-sicatshulwa othi uncede ekudibaniseni ibinzana kwelo landulelayo umongo wobudlelwano othi ubonise ixabiso lesithethi okanye imvakaleleo yakhe kumyalezo lowo. Indawo apho ibinzana elithi lingabinguwo umongo yiRim Amabinzana enziweyo adlala indawo ebalulekileyo ekubunjweni kwesicatshulwa, umongo wesivakalisi unako ukuqasheleka sisiqendu umongo nomongo wesiqendu unako ngelinye ixesha uqasheleka ngumongo wesicatshulwa ngokwejenra yonke.

Igrama: Ukwenza Intsingiselo Ekubhaleni

Oku kungentla kunjongene nokubaluleka kwenfundo kwengcaphephe zolwimi lokwenza ngokubonwa nguHalliday. UMartin no Rothery (1996) uthetha ngegrama yomsebenzi ngokuthi acacise uzalwano nefilidi, thena, ne mowundi. Njengoko igrama ibalulekile ezikolweni, yiyo ke igrama ethi ichaze indlela oluthi ulwimi lwenze intsingiselo, njengoko ukwenza intsingiselo yilonto ukufundisa nokufunda kuyiyo. Kukho iintlobo ezintathu zokufundisa igrama ezizenzi, eyakudala, neyocwangcwiso naleyo yokwenza. Kuleyo yakudala naleyo yowacwangcwiso kukho imiqathango elandelwayo kwigrama yokwenza yona ijongene nengcamango yentsingiselo ethi ijongane nokwenza into evakalayo yezwe lonke, ekuthini yakhe inyaniso njenge simo sabantu, indawo nezinto, into abayenzayo, ngobani okanye benzantoni? Phi? Nini? Njani? Nokuthi bayenzelani? Intsingiselo yothethwano lwabantu ijongene nokuthi yenze kubekho uthethathethwano nokudala inyaniso yemo-ntlalo njengotshintsha-tshintshiwano lwezinto nemisebenzi okanye ulwazi neendlela abathi abantu bahlele oluthethathethwano. Intsingiselo yesicatshulwa ijongene nokuthi iqokelele indibaniselwano nolwakhiwo lwenyaniso yezinto njenge liza lolwazi kulwimi olucwangcwiweyo lokwenza nokuqulungisa isimo zidibanisa nokuqulungisa igrama. Into ethetha ukuba kukho uqilima loqhagamshelwano phakathi kwezinto zomnabowolwimi ifilidi nentsingiselo yokucinga, naphakathi kwethena nentsingiselo yothethathethwano lwabantu naphakathi kwemowudi nentsingiselo yesicatshulwa. Ukuba sazi into malunga nesimo sesicatshulwa, sinako ukwenza uqashelo malunga negrama.

2.4.5 Ijenra Yokwenza

uCallghan, Kanpp no Noble (1996) uthetha ngolwazi lwejenra ngokwenza ngokuthi acubungule amava abo xa besebenza ngokolwimi ne Projekthi yamandla entlalo. Ithiyori

yejenra igxininisa kwizakhiwo zemo-ntlalo ezithi mva zibumbe ulwimi lokusebenza. Ithiyori yejenra idlulisa le ngcinga ekufundiseni ulwimi zobini ezi ngcinga; injongo zolwimi zemo-ntlalo nolwimi lokufunda olubunjiweyo, zonke ke zikhokelele ekubunjweni kweendlela ezohlukileyo zokufundisa nokufunda ezithi zimilisele imbono yokuthi ulwimi lungafundisiwa njani ngokufanelekileyo nangokugcweleyo eklasini.

2.5 UJIKELEZO KWEKHARITYHULAM

Ngaphandle kokuqhubeka ngokwendalo yolwimi lomntwana nokufuna le model iqashela ithi kukho igalelo elilinganayo elivela kwinkqubo yentlalo abadala badlala indawo ebalulekileyo ekuziseni iimodel zolwimi kubantwana, ekuncediseni ukufundisa ulwimi ekubuzeni imibuzo, ekumiliseni amabizana njalo njalo. Kwinkqubo zothethwano zemo-ntlalo, ezinjengolwimi ukukhula kwalo luchazwa njengesakhiwo esihamba phambili, kungeyiyo into yokufuna ulele. UMartin no Rothery kwikharityhulam yojikelezo bazama ukuxakokisa abafundi ngokuthi bazi ngenjongo zemo-ntlalo lwakhiwo lwesicatshulwa nolwimi nezinto zalo kuluhlu lokwahlula iintlobo zesicatshulwa okanye ijenra. Isangqa sineentlobo zokwenza, zokuxoxa kudityenwe nesakhiwo esizimele geqe.

2.5.1 Ukwenza

Undoqo wokuqonda ithiyori yejenra yeyokuba ulwimi lwenzeka kwimo yentlalo kwakhona lubunjwe ngokweenjongo ezo zizikhonzayo kwimo engundoqo nangokwemo leyo yodibanisa imo yentlalo eboniswa ngulo msebenzi. Akuzizo iingcaphephe zolwimi okanye iititshala kodwa yimo yentlalo ethi ibonise izinto ezifunekayo ezithile. Kuyafuneka ukuba abafundi baqonde imo leyo inikiweyo yentsebenziswano ukuze babenokuqonda injongo yejenra. Imo inako ukuthi ngqo mhlawumbe kwimeko yemfundo okanye isihloko okanye kumsebenzi obanzi wemo-ntlalo. Imo yentlalo yenye indawo yokuqala ebonakalayo xa ufundisa abafundi ijenra entsha. Inani lezicatshulwa ezisemgangathweni zinokusetyenziswa ukubonisa iimpawu ezigqamileyo zejenra: izinto ezenza ingxelo ibe yingxelo nengxoxo ibe yingxoxo ingabiyiyo imo-nkqubo. Kulo mba womboniso, iinjongo zentlalo, ukumila kwesicathulwa neempawu zolwimi zejenra ziye ziphandwe.

2.5.2 Uphando-Kunye

Abafundi beyiklasi okanye iqela baqala ukubhala ngokohlbo oluthile lwesicatshulwa. Le nto ibandakanya ixesha lokucwangcwiswa nesikhokelo esikufutshane sikatishala osoloko enika inkxaso. Abafundi baqokelela babuye bacwangcwise ulwazi oluza kuthi lusetyenziswe ekubhaleni isicatshulwa kule ngqubo yolungiselelo. Utitshala usebenza njengonobhala weklasi azeancedise ekujikeni izimvo zabafundi kuqikelelo lwejenra. Olu phando kunye lwesicatshulwa loxhomekeka kwibakala lokuqonda lwabafundi, nebakala lokucubangula ulwimi olunikiweyo nolwazi ngesifundo eso. Imo yoqikelelo ibalulekile kujikelezo ngoba iinjongo zabafundi ziye zanda kulawulo lwejenra nakwimpawu zolwimi. Ngamanye amazvi iqondo loqikelelo luya kuxhomekeka kuqheleko lwejenra nokuphuhla kolwimi lwabafundi. Njengabafundi baya bezithemba beqhelana kakhulu nejenra, kothi kubekho imfuneko enciphayo yoncediso lukatitshala kunye nophando. Eli bakala lincediswa, liqhagamshela intetho nolwimi olubhalwayo kunye notitshala edlala indawo yokuba ngunobhala aphinde azule kuhlobo oluthile ngalunye kunye nabafundi nolwazi olufanelekileyo kwibakala elinikiweyo. Indima katiitshala kukuthatha intetho yomfundi ayiphicothe ngocoselelo ayijike intetho ibe yinto ebhalwayo. Kuluncedo kwiititshala ekuboneni inkqubela eyenzekayo phambi kokuba adlulele ekubeni babambe izicatshulwa bodwa. Ukuba iklasi ayithanga iliphathe kakuhle eli nqanaba iyakuthi ngokuvumelekileyo ibuyele kwibakala lokwenza.

2.5.3 Isakhiwo Esizimele Geqe

Lo ngumba wesithathu kumjekelo wekharithulam othi ubandakanye imiba emininzi: ukusuka kulungiselelo ngokuyila, ngokudibana, ngokuhlela, aphinde axabise; uphatho olunobugcixa lwejenra nokusetyenziswa kwayo. Abafundi bona abanalawulo oluncinane kulwimi olubhalwayo, isikhokelo esicacileyo ekuqondeni injongo, isakhiwo esicwangcwisweyo neempawu zolwimi lwejenra ezithi zifuneke phambi kokuba zaziswe kulwakhiwo oluzimele geqe. Kuluncedo kwesi sigaba ukuba iititshala zenze izinto ezithi ziyolise ekwandiseni ifilidi okanye umxholo wolwazi nolwazi, lolwimi nempawu zalo okanye igrama. Kubalulekile kwiititshala ekwenzeni izicwangciso kwisakhiwo sokuzimela geqe xa uhlola ulawulo lwabafundi lwejenra nakwimpumelelo yomjikelo wonke wokufunda ngenjongo yokubonisa apha iklasi ifuna ukuya khona. Iititshala kufuneka zihlele impumelelo yebakala nenqanaba ngalinye.

Inqanaba lokugqibela lelokufumana abafundi abazulela ukufumana ijenra ngokuthi basebenze ngobugcisa ngaphakathi nangaphaya, ukuvumela nokubona imiba yejenra nezinto ezichaza inkqubo yonxibelelwano. Umjikelezo wekharithulam uvumela iititshala indawo yokuba zihambe, akuyiyo inkqubo evalelekileyo amandla engqondo abafundi kufuneka abekwe phambili xa uhamba ngokomjikelezo wekharithulam, umntu angavelisa imisebenzi aze angene kumjikelezo ngendlela enokuthi idibane neemfuno zabafundi. Kunako ukwenzeka ukuba kubuyelwe nakuliphi inqanaba apho kufanelekileyo kuphinde kuchithwe ixesha elinzi njengoko lifuneka kwinqanaba ngalinye.

2.6 ISIPHELO

Kucacile ukuba ababhali abohlukeneyo baneembono ezohlukeneyo malunga nejenra. USwales (1990) uchaza ijenra njengeqela lezehlo zoqhagamshelwano, kodwa zikho iintetho zona ezingacwangcwiswanga ezinje ngokuqhuba imoto okanye ukwenza umsebenzi wekhaya, ezi azithatwa njengezehlo zoqhagamshelwano kodwa njengeenqwelo zoqhagamshelwano ukuphumelelisa iinjongo. Iintetho zeqela lopolitiko ziinjenra ezinika incomelo, zona izibongo zinika ubumnandi bokuthetha. Izinto ezinika ifuthe lolwakhiwo lejenra ngumxholo, imeko, abalesi, into yokuhambisa into okanye indlela. Njengoko uBhatia (1990) echaza ijenra njengesehlo soqhagamshelwano esigqityiweyo, uthi into ebumba ijenra iphinde inike isakhiwo sangaphakathi esigqityiweyo ziziphumo ezongezelelweyo. Uphinde axoxe ngokuthi xa siseka ubutyebi bolwimi bejenra kwimida sisebenzia umzekelo, incwadi yobuhlobo yujohluka kwincwadi yoshishino, intatheli yephepa-ndaba iyohluka kwingxelo yephephandaba. Iingcali zesekolo zinolwazi olukhulu ngeenjongo ezigqityiweyo kunabo bangezizo iingcali uMedway (1994) uchaza ijenra ngeenjongo zoqhagamshelwano eziqhelekileyo ezithe zakhiwa ngenqokelela yezinto eziqondakalayo ezibotshwe kunye zizinto ezizulayo zangaphakathi. Ijenra yinto yokudlalisana nokusebenzisana ngokubhekiselele kwiimbono zase Melika Esemantla UReid (1988) ubona ijenra njenge nto ethi idibanise ulwimi nomalungu enkubeko esebenzisana nabanye. UMedway no Freedman (1992) uchaza ijenra njengoko uchazwa ngamahla-ndenyuka kwesicatshulwa. Ulwimi olusetyenzisinayo kwijenra ayilulo olungabambekiyo ngapha koko lulwimi olusetyenziswayo. Ukuthetha ngomlomo kuchaziwa njengento ephileleyo yencoko.

UKaplan (1996) uchaza ijenra njengentetho ezineempawu neenjongo eziphucukileyo ezibonakalayo. Ijenra ibhekiselela kwintetho yomlomo nolwimi olubhalwayo. Ijenra

yentetho ixuba udliwano-ndlebe ngomsebenzi, iincoko zokonwaba, intetho esidlangaleni njalo njalo. Intlalo nocalu-calulo lwejenra idibanisa ulwimi nenkcubeko, kukho ezo jenra ezibonakala kwindawo yokufunda ezibizwa ngokuba zijenra zokufunda nokufundisa mnabolwimi, ijongana nokhetho lwesigama negrama umibhali okanye isithethi sikhetha uzibhentsisa ezakhe iingcinga. Umnabolwimi ubonisa u-kutheni, njani, no-bani woqhagamshelwano, kwakhona ibonisa indlela oluthi ulwimi lwakhuke ngokwendawo apho luthi ulwimi lubhalwe okanye luthethwe. Ezi zinto zintathu zendawo zibizwa njenge filidi, mowudi nethena. IFilidi ngumxholo woqhagamshelwano othi wenziwe ucace ngokhetho lwesigama ngumbhali. ULittlefair (1991) uchaza imowundi njengokuthi isicatshulwa sakhiwe njani? Sisebenzisa isigama negrama ukuphuhlisa imowudi yokubhala isicatshulwa. Iintlobo zesicatshulwa zinako ukuphindane nesinye sencwadi enye umzekelo imbangi nesiphumo, uhlobo lwengxaki nesisombululo. Ithena isombulula unxulumano phakathi kwesithethi nombhali kunye nomphulaphuli okanye umlesi ukwenza izinto ngokohlobo lwejenra ekufundiseni. uKalantzis (1996) uxoxa athi ukufundisa ngejenra imele uhlobo olutsha lokufunda olusisiseko, ethi igxinise ukufunda ngokwendalo, ekwenzeni nasekubhaleni usebenzisa ubutyebi obuyindalo. Indlela yejenra luhlobo lokufunda olubeka umfundi esikweni. Indawo yentlalo nenkcubeko zicingwa kuqala kuhlobo lokufunda lwejenra. Uluntu aluntu ngephandle kolwimi nobaliselwano yijenra ebonakala imveli yayo kubuchule bombtu ngamnye. Igrama ethi isetyenziswe kwijenra yinto esetyenziswayo ukucalucalula indalo egqityiweyo yolwimi, usetyenziswano, izinto zokumela uzinzo no zula-zulo lwezinto ezokhlukeneyo kwicatshulwa ngesicatshulwa uBhatia (1996) ubona ijenra iyinto enazo zombeni iprojekthi yokufunda neyopolitiko. Ijongana nokuthi-amalungelo omntu kwisicatshulwa abhalwe njani kwintlalo yopolitiko ehlukeneyo. Iijenra zopolitiko zinika abantu ufikeleleko lolwazi olulinganayo kubantu babo zimbini izinto zegrama ezi zezi; umxholo nesihloko. Kukho ingqokelela yegrama ethi iququzelele igatya lakuba lingene gingci kwisicatshulwa. Isicatshulwa sineentlobo zomxholo ezi zezi, umxholo wesicatshulwa, umxholo wesihloko nomxholo wentsebenziswano igrاما ichaza ukuthi ulwimi luyenza jani intsingiselo into ebonisa ukufundisa nokufunda ukuthi kungantoni. Ikharithulam ejikelezayo ka Martin no Rothery idibanisa uhlobo lolubonisa, nelothetha- thethwano oludibeneyo nesakhiwo esizimeleyo geqe.

ISAPHLUKO 3

3.1 INTSHAYELELO

Esi sahluko sijongene nolungiselelo lwesicatshulwe xa isicatshulwa sibhalwa sicubungula izinto ezininzi. Isi catshulwa senziwe ngezivakalisi ezikwimo yokwenza okanye eyokwazisa ngendlela apha athi umlesi axelelwe, aphinde anyanzelwe siso isicatshulwa. UGrabe beno Kaplan (1996) bacebisa ngeendlela ezintlanu zophando ezi zezi; ukuhlelwa kwesigama, isakhiwo sesivakalisi esiyintloko, ihambo kahle yesihloko, ukucaciswa kwesakhiwo esiyintloko, ulwazi olwaziwayo, nolutsha. Iingcinga eziphindiweyo zesakhiwo solwazi zibonwa njengonxulumano olwaziwayo-olutsha, unxulumano lokuthetha ngesihloko, unxulumano lomongo-Rim, incam-yokucingela. Isakhiwo sesivakalisi esiyintloko sihlola unxulumano lwentetho eyintloko. uGivon (1983) iyibona ihambo kahle yesihloko njengegatya lesibizo esithi siphinda-phindwe ukubizwa entethweni okanye kwisicatshulwa. Undindwano lwesicatshulwa lubonakala njengonxulumano oluthi lubekho phakathi kwezivakalisa okanye izicubu zegatya kwisicatshulwa.

Ubumbo lwesicatshulwa luyajongwa, nesicatshulwa sichazwa njengesicubu – sentisingiselo esine ntswame nemilo. Kukho umsebenzi wonxibelelwano, nentlalo, nenjongo kunye nenkcubeko ethe yafakelelwa kwisicatshulwa. Ubumbo lwesicatshulwa lufuna izinto zesiseko ezisixhenxe ezithi ke zaziswe ngeendlela ezine ezi zezi, iziqalelo zesakhiwo sesicatshulwa, ithiyori yondindwano, imbonakalo yokwenza yesicatshulwa, imveliso ezingezizo ezolwimi ezithi zinthithane neziqalelo kunye nembonakalo yokwenza.

UGrabe no Kaplan (1996) ubona amanqanaba amabini esakhiwo esicatshulwa angala; inqanaba lesivakalisi kunye nenqanaba lesicatshulwa, zikhona iziqalelo zesakhiwo lwesicatshulwa ezi zizi, isivakalisi, intsingiselo, undindwano, unxibelelwano kunye nesigama. Imbonakalo yokwenza yesicatshulwa iyaxoxwa ngu Grabe no Kaplan (1996) njengento ethi ichonge imbonakalo ezithi iziqalelo zesicatshulwa zilungiselelwe ukusebenza ekudaleni isicatshulwa.

Kukho nolwazi olungelulo ololwimi oluthi lube yinto yokugqibela kubumbo lwesicatshulwa noluthi lunike ulwazi olunguvimba lwengcaciso efanelekileyo nokuvelisa isicatshulwa, luthi ke lusekelwe ngezinye izinto ezingezizo ezolwimi ezi zezi, unxulumano, ilizwe lolwazi

olunguvimba, inkumbulo, ulwamkelo, injongo, cwangcwi olulandelelanayo, nendawo. Nangona ezi zingentla zizimele geqe kwicandelo lolwimi, zinalo ifuthe kwiscatshulwa. UGrabe no Kaplan basebenzisa indlela ekubhaleni. Le ndlela iqinisekisa ukuthi ulwimi olubhaliweyo luvela kulwimi oluthethwayo, ubhalo ngenkcazo yenzululwazi ngeentlanga iqala ngombuzo osisiseko ongulo: Ngubani obhala ntoni kubani, ngaziphi iinjongo kutheni, nini, phi nanjani?

Isakhiwo sokusebenza kwengqondo lwescatshulwa lujolise kwindlela isicatshulwa esivakala ngayo sibuye siqondakale ngayo ukuvelisa kwescatshulwa kulawulwa lunxulmano phakathi komveliso kunye nomamkeli. Unxinano lwamagama, izongotshe zomelo zenza kube nako ukunika umgqamo kwezinye iindidi zolwazi.

Unxulumano lwentetho luyafana nonxulumano lwamagatya oluthi lujonge ekuboneni isivakalisi esilandela kanye kanye eso sele sibhaliwe.

3.2 UPHANDO NGOMPHEZULU OKANYE INQANABA LESIVAKALISI

3.2.1 Umbono Wesivakalisi Esenzayo: Isakhiwo Esazisayo

Isivakalisi sinokubonakala njengesivakalisi esenzayo okanye esazisayo, yonke loo nto ikhokelela kwingcinga ngolwakhiwo lwescatshulwa kunye nophuhliso lokubhala. Abantu abamkela izivakalisi zokwenza bathabatha indlela yokwenza yolwimi, le nto iphanda into eyenziwa lulwimi, indlela abantu abalusebenzisa ngalo, ekuqabelisini iinjongo ezohlukeneyo. Incam isekudibaneni kwezicatshulwa hayi kwizicubu okanye izivakalisi ezidebene nje, sinako ukuhlola unxulumano phakathi kwesiakhiwo nentsingiselo yesicatshulwa; umzekelo indawo yolwimi oluthe catha lwescatshulwa kunye nendlela yokuthetha esithi isicatshulwa sibe nayo, noqikelelo lombhali okanye isithethi malunga nebakala lwenkuthazo, ulwazi nesazela salowo ubhalayo okanye othethayo.

3.2.2 Ukuhlelwa Kwsigama

Kukho inani elininzi leengcinga eziphindiweyo ekwakhiweni kolwazi, ezi ke zibonwa njengo nxulumano olunikiweyo olutsha, unxulumano ngokuthetha ngesihloko nonxulumano lomongo-Rim. Kucalu-calulo lwesihloko esaziwayo esitsha umphandi uchaza esaziwayo, njengolwazi obelukhe kwathetha ngabo kuqala zekelo “Uninzi lwamabhiqa luyazoyika

unyoka” ezi zidalwa zikhasayo zinobungozi. Isivakalisi sokuqala siqala ngegatya-sibizo esingathanga ngqo. “Uninzi lwamabhiqa” zibonisa ukuba ulwazi olutsha lungalandela. Kwisivakalisi sesibini eli gama lithi, ezikhasayo izidalwa lusetyenzisiwe ekujoliseni emva kwinyoka. Isenzeko sokuqala sokuba zibe “nobungozi” siye zaziswa njengolwazi olutsha oluye lwaphinde lwacaciswa.

Izakhivo-zokuthetha lwesihloko kuxa luye lwenziva ngokwahlukileyo kolu luhlu lungentla lubonakala lucha “ngokuthi isivakalisi singantoni” Eli nqanaba lifuna ingcamango notoliko olungaphezulu. Kwisivakalisi esingentla, iinyoka zisihloko sesivakalisi. Intetho ithi, yintoni, ethethekayo ngeenyoka, umzekelo zinobungozi.

Isakhiwo somongo-rim kwisicatshulwa lwenziva njengento ezimeleyo. Ingcinga yomongo imele iqondo lokuqalisa kwisakhiwo, ukuphikisa, irim imele ukushenxa kwesithelhi kwindawo yesiqalo. Le nto isebenza kunye nonxulumano olwayaziwayo nalutsha, nangona zizinto ezingafani ncam, umahluko usekubeni unxulumano lweyaziwayo-nentsha lusekelwe elwamkelweni lomphulaphuli okanye umlesi, xa unxulumano lomong-Rim lusekelwe elwamkelweni lomthethi – umbhali uFries (1994) no Martin (1992) bacebisa ukuba isakhiwo somongo simele indlela yokuvelisa isicatshulwa; into ethi, ulandelelwamo lwegatya-mongo kwibakala lesicatshulwa ukuya ekuveliseni iingcinga ezingundoqo.

Ekugqibeni kukho enye iseti yesigama ekuye ngelinye ixesha kaxoxwe, ngelinye ixesha kubhidaminiswe neeseti ezadlulayo; incam-yoqikelelo. Esi sibini sesigama sijolise kulwazi oluthi lwagqanyiswa okanye lwajoliswa kulwazi oluthe lwakuvimba. Imizekelo emibini ibonisa olu nxulumano:

- (a) Kube lilishwa lam ukuthi ndingabi nako ukumfumana u lotto kule veki.
- (b) Luhlobo lwenkathalo engekhayo ukuthi rhoqo kujoliswe ekuthini kukuphatha kakubi izimali.

Kulo mzekelo (a) u – “yona” intloko, ume endaweni yegatya elaziwayo elingathanga ngqo eli qala ngo “ukufumana ...”

Oku kubunjwa kubonisa ilishwa lombhali kumzekelo (b) usetyenziswa kwisakhiwo esimbaxa esigqamisa “olu hlobo lokungakhathali” njenge ncam yesivakalisi. Incam isoloko ijongwe njengomabiziwafa nolwazi olutsha luphinde luqikelelwe njengo-mabizwafane nolwazi oluselusaziwa.

3.2.3 Isakhiwo Sesivakalisi Esiyintloko

Kule meko, ukusebenzisa ucalucalulo ngisihloko ekuthethwa ngaso kuhlola isicatshulwa esibhaliweyo kunye nocaciso lwentetho, ithiyori yokuvelisa isihloko kwintetho kuhlola unxulumano phakathi kwesihloko sentetho, isihloko esiphezulu sesivakalisi, isihloko sesintaksi nento yezivakalisi eqalayo. Ezintathu esigqiba ukuthetha ngazo azisoloko ziphindana. Injongo yomphandi kukwahlula isivakalisi sokuqala esiyintloko aze aphande ahlole uhlobo lwenkqubela ethi intloko yokuqala yenze isicatshulwa. Indlela umphandi azenza ngayo izinto ibalulekule kuba inika uhlobo olusisako solwimi, olusisigalo nolungesiso isigalo sezinto kwisivakalisi. Iindidi zichaza ukuthi isiqingatha ngasinye simele ukwenza ntoni kwisivakalisi. Ucubungulo lwesihloko sokuqala lunikwe ngendlela ethi ibonise ukuthi isihloko asifananga sanikwa nje, ngokuchaseneyo nolwazi olutsha.

3.2.4 Isihloko Esiqhubekayo

uGivon (1983) usibonisa isihloko njengegatya lesibizo (NP2) elithi lifumane ukuvela njalo kwintetho eqhubekayo. Akakwazi ukwahlula isihloko- esibizwayo kulwazi olwaziwayo olutsha olubonisa lunqine izinto ezimbini. Ekuqalekeni kwimbonakalo yokwenza ethi isakhiwo esiyintloko sibalulekile ekuqhubelekeni intetho. UGivon uvelisa ukuthi igatya sibizo elithi libeyintloko luphinde luvele kwintetho eqhubekayo ngeendlela ezohlukeneyo:

- (a) Kukude kangakanani kwisicatshulwa lwenzekile ukubizwa kwaso
- (b) Inani lamagatya abalulekileyo naphiksamayo abonakalayo kwintetho
- (c) Amandla okuma kwaso kwintetho ezayo.

Le ingentla imiqathango inika indlela yokumela kwiindlela ezohlukeneyo zisihloko esikhoyo, kwisakhiwo segramma ize icebise izigqibo zombhali ekulawuleni okanye ekuboniseni ukuhamba kolwazi, le nto inika undindwano lwegcaciso. UGivon uyihlaziye indlela yakhe yophando ukuya kudabulo-ngolwimi athi lubalulekile kuba lunika I-ajenda ethe ngqo ekujongeni indlela ulwazi oluthi luqhubeke nendlela izihloko ezithi zigcinakale ngayo. Kuye kwenzeke ukuba kubonwe ubunzima umlesi athi abenabo ekuqhubelekeni nesicatshulwa esithile, kuxhomekeke ekutenxeni kwesihloko esibonakalisa isiseko kwinto eqhubekayo elindelekileyo. Kubabhali le nto iqhubekayo ibonisa ukubaluleka ekwazini ukuthi kuxa kutheni ukungafunakali ukugxininisa isihloko naxa kutheni kubalukile ukuyibeka yona esweni ukuze ibuyiswe lula.

3.2.5 Ukucacisa Ngesakhiwo Sesihloko

Umgca wesine wophando ngocaciso lwentetho eyenzayo kwisiseko sesivakalisi iqala kufutssane nesihloko esiphumileyo nolwazi olwaziwayo. UWitte (1983) ku Grabe no Kaplan (1996) bavelisa ucaciso ngesakhiwo esiyintloko ekufundeni, imahluko lubhalo olusulungekileyo oluphezulu nolungaphantsi neyantlukwano ekuhlaziyeni iindlela zokwenza.

Izincoko ezibhalwayo zabafundi zizincko ezijongelwe phantsi ezinganiki ulwazi olwaziwayo olufanelekileyo nolwaneleyo luphinde lunyanzele umlesi enze izibonelelo ezininzi. Izicatshulwa azifundeki lula uWitte ufumanisa ukuba izincoko ezikudidi oluphantsi zisebenzisa iindlela ezidibeneyo nezilandelelanayo, zenza kube nzima kumlesi ukufumana undoqo wezihloko kwizincoko. Nanjengoko izincoko zabafundi ziye zabonakalisa ukuphucuka nokuthandeka, siva ukuthi ucaciso ngesakhiwo sesihloko luhlelo olufunekayo lokubhala okundindeneyo.

3.2.6 Ulwazi Olwaziwayo Nolutsha

Iindlela yesihlanu yophando ngesakhiwo solwazi kukuhlala ngqo ngolwazi olwaziwayo nolutsha lwesicatshulwa. Ulwazi olwaziwayo kufuneka lubonakale ngaphambi kwentetho, nangona yona intletho eyintloko ingabonakali ngaphambi kwentetho, ulapho ke umahluko phakathi kwezi zinto zombini. Ukudityaniswa kolwazi olwaziwayo ngaphambi kolwazi olutsha kwenza isicatshulwa sibe nokufundeka siphinde sikhumbuleke lula. UKopple (19982, 1983, 1986) ku Kaplan (1996) kuphando lwakhe kwizakhiwo zolwazi nonxulumaniso lwengqondo lucebisa ukuthi iintlobo ezinobunzima zenkqubo yokwazisa zinakho, nokuthi abafundi banokufundiswa ukuqaphela ezi ntlobo zolungiselelo kwizicatshulwa zabo, nokuthi abaphandi banako ukuhlola iiyantlukwano kwijenra yesicatshulwa, ababhali, neenjongo zokubhala ngesiseko sesakhiwo solwazi.

UKopple (1986) ku Kaplan (1996) uxoxa ngeendidi ezintsha kwithiyori yonxulumano olwaziwayo olutsha. UPrince (1981) ku Kaplan (1996) ucebisa athi unxulumanano olwaziwayo olutsha alunako ukuba zizahlulo ezibini ngapha koko ucebisa iintlobo esxhenxe zolwazi olutsha, oluqikelelwayo nolwaziwayo ekucazululeni ulwazi oluhluzekileyo kwisakhivo sesicatshulwa. Wahlula ulwazi oluthi lungasetyenziswa nezinto

ezintsha ezinokuthi zibe ziqanyangelwe okanye zingaqanyangelwanga ngokuxhomekeke ekubeni zinegalelo na kwintetho eqhubekayo okanye azizange ziphinde zithethwe.

Uluhlu oluqhagamshelayo zinentlobo ezibini zoqikelelo: iingqikelelo neengqikelelo ezikhoyo: Izinto zengqikelelo zijolise kulwazi olungathi luqikelelwe kulwazi olunikwe kwintetho engaphambili umzekelo. (Inkukhu iqanda) “iqanda” liyaqikelelwa njengoko “inkukhu” yinto ebikhe kwathethwa ngayo phambili. Iingqikelelo ezikhoyo zijoliswa kwizinto ezinokuthi zibe nokubuyiswa, njengendawo zoqikelelo oluhluanganiseneyo umzelo. “omnye umfundi” izinto ezaziwayo zinako ukuvuseleleka kabini ngokucacileyo ngesicatshulwa esingaphambili okanye uthelekiso kwindawo umnekelo kufuneka wazi ukuthi ngubani lo mntu xa olu hlobo lonxulumano kwisicatshulwa lulutsha, linako ukusetyenziswa ekuhluzeni yatlukwano ngaphakathi kwaza zonke iintlobo zesicatshulwa.

3.3 UNDINDWANO KWISICATHULWA

Undindwano yindlela ekhoyo kumphezulu nemvakalo yesicatshulwa ukubonisa uzalwano oluthi lube kho phakathi kwezivakalisi okanye izicubu zegatya kwicatshulwa. Undindwano lokuphanda lujolise kuvavanyo olulandelelanayo nokuqondakalayo, olusetyenziswayo ekudibaniseni umphezulu nemvakalo yesicatshulwa. Ngumboniso womphezulu wonxulumano olwendeleyo oluthi lubophe isicatshulwa xa undindwano lunganika inkcazo epheleleyo yotoliko olwaneleyo lwesicatshulwa.

Kukho iindlela ezininzi oluthi undindwano lusebenze, ikakhulu ludibanisa ubambelo, ushiyo, indibaniso, uzalano lwamagama, akuphinda phinda uquko, oomabizwafane, iziphikisi novumelwano.

Zonke ezi zinto zenzekayo zinika indlela zokudibanisa umphezulu wesicatshulwa. Zibonisa zombini iinjongo zothetha-thetwano nokhetho olwenziwa ngumbhali kwizakhiwo ezisetyenziswa nakuluhlu oludwelisweyo lwesicatshulwa. Umba wondindwano udale impikiswano ethile, ikakhulu nasekubeni yenza imiqathango efanelekileyo yesicatshulwa okanye uphuhliso oluqondakalayo noluthi lumele inkcazo epheleleyo yesicatshulwa sonxulumano. Uphando ngondindwano alubonisi mpendulo epheleleyo yokuqonda uphuhliso lokubhala; futhi, ucalu-calulo londindwano lunika imiqondo ethile esebenzisekayo. UWette no Faigley umzekelo, ubona undindwano lungumqasheli

ofikelelekayo wolusu lokubhala kuwo onke amabanga. Bakhulaza bathi undindwano sisibonisi esifunekayo seyantlukwano kubuchwephetsha obuveliswa ngabafundi. Indibaniselwano phakathi kondindwano-nonamathelwano yinto apha ethe yaphakanyiswa kumaxesha amaninzi: kukangakanani umba womphezulu ugalela kuthatho londiliseko lwesicatshulwa olungaphantsi? Abanye abaphandi baxoxe bathi ucalu-calulo lonamathelwano olulandelelanayo lwesicatshulwa ukuze luqondwe kufuneka lube lukhulu ngokuthi kusetyenziswe imigaqo engananjolwanga ngemiba yomphezulu.

3.3.1 Ubumbo Lwesicatshulwa

Inkcaza Ngesicatshulwa

Isicatshulwa zizicubu sentsingiselo esinolusu, kwakhona yinto apho uthethwano lwentsingiselo luye lwenzeke. Kwakhona lujolisa kumba omde nogcweleyo wolwimi olungathi luthethwe okanye lubhalwe, esinokuthi isiicubu sothethwano esinjengencoko, inkonzo, imiboniso zibanakalisiwe. Le nto ichazwa ngokwentlalo nemisebenzi yenkcubeko. Xa sifunda, siphanda intsingiselo yesicatshulwa, kungoko sisithi sisicubu sentsingiselo. Isicatshulwa sinika uzalwano phakathi kombhali kunye nomlesi. Indlela umbhali athi akhethe ulwimi lwesicatshulwa luxhomekeke kumava akhe kunye nokuzithemba, kwakhona nendlela umbhali atolika ngayo isicatshulwa ixhomekeke ekuzithembeni kwakhe, umbhali ujolise kubaphulaphuli xa ebhala okanye evelisa isicatshulwa.

Ubumbo lwesicatshulwa yinkcaza ebonisa ukuthi isakhiwo sesicatshulwa sidityaniswe njani, uthatha umqondo umyalezo, injongo yombhali, isihloko nezinto ezilindelwe ngabaphulaphuli, isicatshulwa kufuneka sibe nento yonamathelwano, kufuneka kuvumelekile ukuba izicatshulwa zakhiwe ngembonakalo ezininzi; imodeli yochazo, yezakhiwo sesicatshulwa sifuna ubuncnane izinto zesiseko ezisixhenxe ekufuneka zidibane njengemiba emininzi esebenzisanayo.

- (a) Izakhiwo zesivakalisi
- (b) Ingcamango nemizobo yentsingiselo
- (c) Uboniso londindwano
- (d) Ijenra nesakhiwo esiqoqekileyo sokuxhasa ingcaciso zonamathelwano
- (e) Imo nonxulumano lwesigama
- (f) Imbonakalo nomnabo wolwimi lwezangotshe zesakhiwo

- (g) Ulwazi olungasekwanga kulwimi, nokudibanisa ilizwe lolwazi.

Ngaphakathi kwinto nganye kukho izinto ezincinane ezininzi ezisebenzisanayo zona zodwa ziphinde zisebenzisane kunye nezinye kwezo zincinane. Ezo zinto zesakhiwo sesicatshulwa ziboniswe ngeendawo ezine:

- (a) izixhobo zezakhiwo zesicatshulwa
- (b) ithijori yonamathelwano
- (c) imbonakalo zesicatshulwa sokwenza
- (d) Izinto ezingezizo ezolwimi zisebenzisana nezinto neembonakalo zokwenza

3.3.2. Izinto Zesakhiwo Zesicatshulwa

Mabini amaqanaba okubumba isicatshulwa angala inqanaba lesivakalisi, inqanaba lesicatshulwa. La manqanaba apha ohlulwe abe sisakhiwo somphezulu nesakhiwo sangaphantsi. Ezi zinto zenza izitena zesiseko zokwakha ngokwakhiwa kwesicatshulwa.

Inqanaba Lesivakalisi

Kwinqanaba lesivakalisi, isinteksi nesemantiksi zamkelekile njengoko ziqondakalayo kulwimi lwethiyori. Zisebenza kwinqanaba lesakhiwo lwegatya olubhalwayo olumele izinto zesakhiwo somphezulu nomphantsi wokutolika. Izinto zesinteksi ziquka iintlobo zokubeka, iintlobo zesakhiwo segatya nendibaniselo yegatya, nokubeka izigaba zesivakalisi ngendlela namagama kwisivakalisi. Omnye unako ukuhlola inani nohlobo lwezakhiwo ezixelayo iintlobo zamagatya okudityaniswa okanye inani lemibuzo buciko. Ucalu-calulo lwesinteksi luya kubandakanya ukubala kwezakhiwo ezininzi namahlelo nokwenzeka kwawo kwimidibaniso emininzi. Ithiyori yezinto zesimatika zilinga ukuzalanisa izinto zolwini kwizinto nezenzeko kwilizwe lasenzeko lwezinto. Umsebenzi wokuqala welungu lesimatika kukunikeza intsingiselo kumagama namagatya nokutolika indlela intsingiselo kumagama namagatya zidibana ukwenza utoliko-ntsingiselo yamagatya onke okanye udibaniso lwamagatya lesimatika nayo itolika intsingiselo yeqela elithile lamagama esigama akwigatya anjenge zimelabizo, ubuyiso, izenzi ezidibanisayo, ngokunjalo neqela lezenzi.

Inqanaba lesicatshulwa

Inqanaba lesicatshulwa sisitena sesibini sokwakha isicatshulwa, linegalelo ekudaleni umahluko phakathi kwezicatshulwa. Inqanaba lesicatshulwa lahlula izicatshulwa ngokuthatha ingqalelo isiphumo okanye injongo yesicatshulwa, umzekelo incwadi yokucela umsebenzi iyohlukua kwiphepha lophando. Ingxaki iyeziswa kuqala kwicatshulwa sophando iphinde iphele ngokuncoma okanye icebo. Incwadi yokucela umsebenzi inolwimi olucengayo lunenjongo yokuthambisa umamkeli. Iziphumo zesicatshulwa ziyohluka, yiyo loo nto intetho okanye isakhiwo sesicatshulwa sisohluka. Xa abantu befunda isicatshulwa, bafuna ukwazi ukuthi isicatshulwa ngasinye sineempawu zaso, kuphinde ke, kufuneke balinde ukubona iimpawu ezifanelekileyo, ukuphawula ke ezo mpawu kuvumela bona ukuba baqonde ngokuklawuleza ukuthi loluphina uhlobo lwesicatshulwa eso basifundayo.

3.2.3 Isigama

Isigama luludwe lwamagama engqondo, isigama sincedisa ilungu le sintektika ngolenthi lunike iseti yezinto eziluncedo ze sintekthika ezinje ngombekwa-phambili, amaceba, izihlomelo “apha”. Isiqalo sesigama segama elithile sidibanisa ulwazi ye sinteksi ekuveliseni izakhiwo ze sinteksi sesivakalisi. Isenzi “vula” sifuna ukuthi injongosenzi ilandele nesihlomela segatya – silandele xa sona isenzi “hamba” asinako ukuvumela injongosenzi kodwa sinokufuna igatya lombekwa –phambili umzekelo.

- (a) Inkwenkwe ivula incwadi kwiphepha lesibhozo (ivula ntoni? Phi?)
- (b) Inkwenkwe iya edolophini (uya phi?)

Isigama sinika izinto zesematika ethi imele umongo wengcinga wesicatshulwa. Izinto zesigama zona ngokukokwazo zinako ukulungiseleleka ngokweempawu zesematika nangokweempawu ze sintakisi njengezinto ezizalanayo nezakhiwo zolwazi oludala okanye imibhalo okanye ezinganasihlahla; umzekelo isenzi zokucinga, izenzi zesidlangalala izenzi zentshukumo, okanye izihlomelo zobunjani indawo, uvavanyo ngexesha. Isigama sinika izicubu ngayo yonke injongo ngokudibanisa, umzekelo izimelabizo, izikhombisi izibonisi shiyo (umzekelo apha) nomelo – zibonisi (umzekelo omnye umntu) nezinye iindlela zingazizibonisi zezinto zondindwano.

3.3.4 Ithiyori Yo Namathelwamo

Izinto zonamathelwano ekubhaleni zaye zavunywa njengoluhlu lokubhala uphando nokubhala iziyalelo. Uphando ekwenzeni nasencokoleni ngocalu-calulo lucebisa ukuthi ubuncinane ezinye indawo zona-mathelwano lwakhiwa zizixokelelwano ezitolikayo zomlesi ngaphandle nje kwesakhiwo sesicatshulwa.

Eyesibini ebalulekileyo lutoliko lonamathelwano olungelo-lolwimi oluxoxwe ngu Brown no Yule (1983). Bacebisa ukuthi unamathelwano ziziphumo zolwazi olugqityiweyo nolamdelelwano anokuthi umphula-phuli nomlesi babe nako ukulikhumbula ukwenza ubiyelo lonamathelwano kumyalezo. Unamathelwano yindalo yomlesi ngaphandle kokuba ibe yimveliso yesicatshulwa. Umlesi ujonga izinto ezifanayo phakathi komyalezo nolwazi angaba sele enalo nanjengoko iziphumo, ezazi umlesi uyanyanzeleka ukwenza uqhagamshelwano.

Umbono wesithathu usekwe kwizinto ezingezizo ezolwimi zonamathelwano zinokubonwa kule thiyori intsha “yokufaneleka” endululwe nguSperber no Wilson (1986). Kolu toliko lokwenza usetyenziso lolwimi, umaba womfaneleko ubonisa indlela umyalezo onamatheleyo kufuneka uthathwe ngayo. Isiseko sethiyori sicingela inkqubo ethe gabalala yengqondo, umba ethi umntu udalelwe ukufuna ufaneleko kwisicatshulwa ngokuthelekisa isicatshulwa nolunye ulwazi olubangwa kukudalwa kolwazi olutsha, ukuqinisekiswa kokuzimisela komntu. Isicatshulwa sinokuba nonamathelwano kodwa singabi nako ukuba nazo ezi mpawu zintathu zokufaneleko. Umba lo wokulesa isicatshulwa uthethi ukuthu isicatshulwa singanegalelo kutoliko lonamathelwano olwakhiwe ngumlesi. Ngaso esi sizathu bubulumko ukuqikelela ukuthi isicatshulwa sona ngokwaso sinegalelo elibanzi esilidlalayo ekubunjweni konamathelwano lwesicatshulwa.

3.2.5 Imbono Zokwenza Zesicatshulwa

Kufuneka kubekho umba kubumbo lwesicatshulwa oluthi lubone imbonakalo esithe isicatshulwa nento zaso zaququzelelwa ngokwenza ukudala isicatshulwa, esnokuthi sibonwe njengenqanaba lentsebenziswano lwesakhiwo sesicatshulwa. Inqanaba okanye ilisu lokwenza zijikeleza ekudibaniseni izimvo zombhali kumlesi, kwisihloko ndaba, endaweni, kulwazi – lizwe nokuba abe nokuzibona yena. Eli nqanaba loculucalulo libonisa imida yokufaneleka apha kwisicatshulwa: umzkl yeyiphi into yesakhiwo edibanayo nento

yesicatshulwa umzekelo omnye akalindelanga ukufumana izakhiwo zentetho ngqo kwincwadi yokuyalela. Ilisu libhentsisa ubunjani bombhali nangona lungenako ukubonisa bonke ubunjani bombhali.

Lo mba ujongene nokuthi izinto zidityamiswe njani ukwenza isicatshulwa esithile uDillon (1983) ucebisa athi imbonakalo yosetyenziswano lwesicatshulwa lunako ukuqondakala ngeendlela ezineembonakalo ezintlanu, ezibonisa unxulumano bombhali kwiisicatshulwa nakumlesi

- Ubuwena – ngabhekisi mntwini
- Umgama - nobuwedwa
- Isikhundla – nokulingana
- Ubumfiliba – nokuxelelwa
- Ukuzimisela – nokungazimiseli

UDion (1983) ubonisa imbonakalo yesikhundla okanye yokulingana njengeseti yezinto ezisisiseko zokuchaza nasiphi na isicatshulwa. Uphinde ajolise kwimida njengemisebenzi ebonisa intlalo kwisicatshulwa.

3.4.1 Ulwazi Olungelulo – Olulwimi

Into yokugqibela yesakhiwo sesicatshulwa sokubonisa sinika ulwazi lwelizwe okanye olunguvimba ukunika utoliko olufanelekileyo nemveliso yesicatshulwa. Ezi zinto zilandelayo ezingezizo – ezolwini izinto ekufuneka zibekho kwisiboniso sesakhiwo sesicatshulwa:

- Ukukhangela
- Ulwazi lwelizwe wovimba
- Inkumbulo
- Ulwamkelo
- Injongo
- Ucwangciso ngokulandelelana
- Indawo

Ezi zingentla zinegalelo elinamandla kwimiba yesicatshulwa kodwa azixhomekekanga kwindawo yolwimi yesiboniso sesicatshulwa umzekelo ukhangelo yiseti yamandla asebenza ukudibanisa ingqondo kwilizwe elililo – umsebenzi unako ukuqhutyelwa phambili nokuba ulwimi olwenzayo alukho. Umba othi enye yesibonakaliso sayo lululwimi, ayenzi ukuba ingcinga yonke ibe yeyolwimi. Ingxoxo ezifanayo zinokwenziva ngokwemvakalelo, ukwamkela nenjongo. Ilizwe lolwazi, inkumbulo nendawo ziiseti zovimba okanye izibiyeli ukuququzelela umxholo nendawo, zinga – xhomekekanga kulwimi.

3.4.2 Inkcazo Yenzululwazi Ngeentlanga Ekubhaleni

Ngubani obhala ntoni kubani, ngaziph iinjongo, kutheni, nini phi kanjani?

Lo mbuzo oyintloko ungentla apha, uphendula umbuzo othi ukubhala yintoni? Ukubhala bubugcisa boqhagamshelwano oluthi ludibanise usetyenziso lolwiini nolwazi olungelulo lolwimi. Inkcazo yenzululwazi ngeentlanga yokubhala idlala indawo ebalulekileyo kwithiyori yokubhala. UGrabe no Kaplan babona inkcazo yenzululwazi ngeentlanga yokubhala njengonxantathi wobucilko, odibanisa umbhali umlesi, umxholo nesicatshulwa xa isicatshulwa siveliswa sinokuqwalasela imiba yokhetho lwezenzi, inkangelo ngaphandle nezibonisi zoncediso. Injongo ebalulekileyo yenkcazo yenzululwazi ngeentlanga yokubhala kukunika umlesi izikhokelo ezigqamileyo ngazo zonke izinto ezidityanisiweyo kuveliso lwesicatshulwa kubalulekile kumlesi ukuthi azi umbhali wesicatshulwa, ukuze abe nako ukudibanisa isicatshulwa lula nekamva lomvelisi lowo kwakhona umbhali kufuneka azi malunga nabalesi abo abhalela bona isicatshulwa ukuba isicatshulwa sibonisa zoke ezi mpawu zingentla sinako ukufumana iqondo eliphezulu lokwamkelwa lubuye luqondakale kwicala lomlesi.

UFlower (1994) ugxininisa kudibaniso lwengqondo nemo – yentlalo kodwa uWitte (1992) uxoxile Wathi ithiyori yokubhala ifuna ukudibanisa iindawo ezintathu ezi zezi: ingqondo, intlalo nezinto sesicatshulwa, njengoko ezi ndawo zidibana injongo kukufikelela kutoliko olusilungekileyo ukuthi kuthetha ntoni ukuze ube nako ukubhala. Iingcali zolwimi ezininzi neengcali-zentlalo ezininzi zihlala ziqinisekile ukuba ulwimi olubhalweyo luvela kulwimi oluthethwayo. UCooper (1979) ulinga ukuchaza inkcazo yenzululwazi yeentlanga zokubhala ngokuthi abuze imibuzo esiseko ethi:

Ngubani?

Obhala?

Kubani?

Ngaziphi injongo?

Kutheni?

Nini?

Phi?

Njani?

Umda Ka-Ngubani

Into efunekayo yokuqala yenkcazo yenzululwazi ngeentlanga yindlela yokwenza yombhali: ingaba lo mntu ngumbhali oqalayo okanye mbhali okhulileyo onamava? Ingaba lo mntu unamava kwizinto ezohlukeneyo gabalala zokubhala okanye kuphela kwimeko emxinwa yokubhala. Ingaba umbhali ngumfundi olindele ukuvavanywa ngokwasesikolweni okanye intatheli ethi ukuze iphile ibhale? Ikhona imibuzo emninzi enxibelelanayo ethi yenze isibumbeli esiluhlalima ekunokuthi sicalucalwe xa ngaba kujongwe kucaciso lwezinto, xa umazi ukuba ngubani umbhali loo nto ingathwala izinto ezibalulekeleyo kwindalo yokubhala ekufuneka kufundiwe; umzekelo umbhali oselula ongenawo amava anzulu okubhala kodwa kufuneka abhale ingxelo ngolwimi lwasemzini uyakubhala ngokwahlukeneyo kunalowo umbhali enobugcisa obudala, onawo amava okubhala imisebenzi nowokubhala ulwimi lasekhaya. La mahlulo kwiimpawu zombhali uya kuba nokuzimela geqe kamagalelo angamanye (umzkl: abalesi) bathi babe nongqubano kwimeko yokubhala, akuyiyo into nje elula eqhelekileyo yamandla okwenza.

Umda- Kabhala

Into ethi bhala inokucebisa isenzeko okanye inkqubo. Ingcinga ka "bhala" isetyenziswa ekuphandeni indalo yolwimi lwesicatshulwa, ukufunda ngemeko yokubhala kufuna ithiyori yesicatshulwa ngokwaso nethiyori yesakhiwo sesicatshulwa ziziphi iindawo zolwimi, ziphinde zisebenze njani kunye ezi ndawo? Bubuphi ubutyebi lolwimi? Kumagama ongakanani ezithi iimpawu zolwimi zibonise iinjongo zokwenza kubhalo?

Izivakalisi zidibana kanjani kunye ukwenza isicatshulwa esikhulu. Ukuqonda unamathelwano lwesicatshulwa kubalulekile, ukwazi ukuthi isicatshulwa ngokwaso yinto ezimele geqe kwimeko yokubhala jikelele. Kuselucalu – calulweni lwesicatshulwa

abangathi abaphandi baphande imisebenzi yezakhiwo zolwimi ezithe ngqo, izinto zotshintsho, nokhetho lwesigama, nemisebenzi yokwenza ezi, ezinokuthi zidlale kwimeko yesicatshulwa siphelele. Ukufunda ngesicatshulwa kubhenca izigqibo ezizizo ezinjenge zivakalisi eziqalayo, ukukhangela ngaphandle, amanqanaba ekulandelelaniseni kolwazi. Ukufundwa kwesicatshulwa kubhenca uhlobo lwesakhiwo solwazi ngendlela yolwazi olwaziwayo olutsha lokulandelelana, ucwangciso ngokuthetha ngesihloko, nesakhiwo somongo rim. Isakhiwo sesicatshulwa sinika umda – ngqameko wezixhobo ezininzi zolwimi ezikhoyo kumbhali nokhetho lokudibanisa ngokunjalo oluthi ludale ukuza kolwazi nengcinga yonamathelwano.

Izinto zolwimi kwisakhiwo sesicatshulwe sinceka ekutolikeneni ezinye izinto kwimeko zokubhala njengeengcinga zabalesi, indongo yombhali, indawo yokubhala, nohlobo lwejenra efunwa ngumsebenzi lowo.

Umda Ka-Kutheni

Inkcazo esisikelo eyiyo ka “kutheni” ibhaliwe kumyalezo nakumongo othile. U-“kutheni” wokubhala uzakuxoxwa kwimiba yonxholo, jenra nonabolwimi. Ezi zinto sicebisa imibuzo emininzi ekubhaleni: ziziphi iintlobo zokubhala umbhali aqonde ukuzidala? Loluphi uhlobo lolwazi olunguvimba gabalala athi umbhali alufune? Kumgama ongakanani oluthi ulwazi lonabolwimi oluqondileyo lufuneke ekubhaleni? Singayichaza njani ithiyori yejenra? Ekujongeni ezi zinto nemibuzo ezalanayo, ithiyori yokubhala kufuneka ithathe ingqalelo kwilizwe lezinto ezehlayo ithiyori yejenra nochaphazelo ngqo lomnabolwini.

Sinako ukucinga ngomxholo njengovimba wolwazi umzekelo njenge thiyori yovimba ithiyori yovimba icibisa ukuthi iiseti ezihleliweyo zolwazi zigcinwa njengezicubu ezidityanisiweyo zingafikeleleka ekuphuhliseni zisetyenziswe ekuqondeni naseveliseni ulwazi lomxholo. Uvimba wenza imida kulwazi lwethu lonabolwimi olufanelekileyo kwindawo ezohlukeneyo nolwazi lwethu lwejenra njengeendlela ukuqokelela intetho kwinjongo ezixeliveyo. Abafundi babhala kakhulu ngolwazi abathi babe baluqhelile. Ulwazi olunguvimba lunika umxholo nobutyebi besakhiwo bejenra sokubhala. Ulwazi olunguvimba luveliswe, lwabunjwa ngokwenkcubeko. Nakwinkcubeko eyaziwayo, iiyantlukwano zingakho ngokwezizukulwana, ngokwamaqela entlalo, ngokwesini. Umnabolwini ubonakala unegalelo elibalulekileyo kubhalo kuxhomekeke kwinto yokuthi ubhala ngantoni, umzekelo; ukubhala ngeeholide nokuhamba iyakube nomahluko

ekubhaleni ngezoqoqosho, ezimidlalo, ezendalo, ezonyango okanye umthetho le nto iyakukhokelela umbhali ukuba asebenzise ubutyebi bolwini obohlukeneyo.

Umda Ka-Kubani

Enye into ebalulekileyo kungqameko lomsebenzi wokubhala kuvelisa ithiyori yabalesi. Abalesi babalulekile ekudaleni isicatshulwa nasekuveliseni intsingiselo. Ukwazi ngokucacileyo ngabalesi kufumeka siphendule imibuzo emininzi umzekelo, ngobani ofuna babe ngumfundi walo mbhalo? Ingaba umlesi sisithabatheki? Ingaba umlesi ngumntu owaziwayo? Ukuba abalesi bayaziwa basondele okanye bakude kangakanani? Ungakanani uvimba wolwazi ababelana ngalo olukhoyo phakathi komlesi nombhali? Lungakanani ulwazi oluthe ngqo lwesihloko esichongiweyo olukhoyo phakathi komlesi nombhali?

Ezinye iinkcazo zomntu ekulindeleke ukuba alese umbhalo znegalelo elikhulu kwintetho zokubhala isicatshulwa. Kwinto yomlesi nje gabalala, okanye abalesi, kukho izinto ezininzi ezithi zithintele izigqibo zombhali: Mihlanu imida enokuthi ibonakale idlala indawo ebalulekileyo kwiyantlukwano yesicatshulwa:

- (a) inani labantu abalindeleke ukufunda isicatshulwa
- (b) ubungakanani bokwaziwa nokungaziwa komlesi
- (c) ukubaluleka komlesi ukuphakama okanye ubuphantsi okanye ulingana komgangatho kumbhali
- (d) ubungakani bolwazi onguvimba bolwabelwano boba negalelo kubhalo kuye kwinqanaba eliqondakala
- (e) ubungakanani bolwazi kwesichongiweyo isihloko nolwabelwano komlesi nombhali loba negalelo kubhalo.

Umda Wenjongo Ezithini

Le ngcaciso iya kujongana nenjongo njengoluhlu olwenzayo. Injongo ivelisa imibuzo ebalulekileyo yokubhala enjengale: kubungakanani kuye kwenzeke ukuchazi injongo yokubhala umsebenzi? Ingaba kukho iinjongo-ezininzi kubhalo lomsebenzi? Injongo zisebenzisana nja ne jenra nabalesi? Injongo yokubhala kunokuthiwa imele igalelo elizama ukunxibelelana nomlesi. Ngaphandle kolwazi olulolwakho, izinto ezininzi eziqondekayo zokubhala zijongene nabalesi ngaphandle kombhali, nezinto nje ezizezakho ezinjenge dayari, nenkcukacha zokuphanda zinako ukujoliswa kwabanye abalesi.

Umbhali uqwalasela ukuba uneenjongo ezichongiweyo nomxholo owazisayo ekudlulisweni. Bobabini umlesi nombhali baya kuqonda batolike iinjongo zombhali kwizinto ezivunyiweyo zolwimi, ezofundo ngengqondo, nolwimi lwentlalo. Injongo zokubhala maziqwalaselwe ubuncinane kumanqanaba amabini, inqanaba gabalala, injongo etyhilekileyo izalana nomba wejenra; injongo inegaleleo kwisakhiwo sesicatshulwa ngokwaso, ekukhetheni iingcinga zejenra ezifanelekileyo umda we “njongo” ucacisa izinto ezisebenzayo ezithi zingaxhomekeki ekuqondeni ujenra ezibhaliweyo. Umzekelo abantu babhala ngenjongo yongxengxeza, yokumema, yokwazisa, yokumcoma, yokuhlupheza, yokukhalaza, yokuthenga, yochaza, yokulandula etc. Umntu unako ukubhala izicatshulwa ezibini kubalesi abanye nakwi jenra enye kodwa isicatshulwa ngasinye sijongane neenjongo zokwenza ezohlukileyo umzekelo, ukungxengxeza, ukohlwaya, ukumema nokudlulisa imiyalezo eyohlukaneyo nangobhekiselele kwimbono zezaci zika Grice ezizinto ezifunekayo ekwaziseni, ekunikeni izimvo ezilungileyo, nezifanelekileyo, nezicacileyo nezinto ezonakalisayo, ezicwangcisiweyo nezitolikekayo.

Umda Ka-Kutheni

Ingqiqo yokuthi kutheni abantu bebhala ijolisa kwiinjongo ezingaphantsi okanye isizathu ezinokuvelisa okanye zingaveliswa yinjongo yokwenza. Ijenra zimele imibonakalo ephandle yenjongo ziphinde zibe zizo ezihambisa uvimba okhawulezayo. Injongo inyula inqanaba elithi lithintelwe ngamandla ngabalesi nesihloko. Injongo zomda wokubhala awuxhomekekanga kwijenra, engqondweni ethi kungakho iinjongo ezininzi ezingainzanga kuzalwano olunye ngokwejenra eyaziwayo, engaxhomekekanga kwezinye nezithi ziboniswe kukubhala. Iinjongo ziyazalana nenjongo zonxulumano kufuneka ke zingafihlwa.

Inqanaba lwesithathu lwenjongo zombhali zinokwaziswa ngokomba athi umbhali anqwenele ekusebenziseni umlesi ukujongana nomxholo. Umbhali uyadutsalaza nomxholo kangangokuba ubuphandle bomlesi abuye bubonakale. Kangangokuba umda wethu unegalelo ekuxhomekekeni kwesicatshulwa kwizithintelo ezibini: esokuqala bubungakanani obuthi umbhali afune umlesi aqonde ngayo umyalezo ofihliweyo, kangangoko ufihliwe umyalezo ongaphantsi, kukangangoko umlesi eyakuthi aqonde kuphela injongo yokwenza yesicatshulwa. Imeko yesibini kulapho athi umxholo oshinyeneyo okanye othe ngqo uthi uthathe indawo yokuqala kubuhlobo bomlesi.

uSteiner (1978) uxoxa ngamanqanaba amane obunzima athi abe aveliswa ngumbhali, isicatshulwa nemeko engqongileyo njengoko zine futhi kumandla omlesi ukuba aqonde. Eyokuqala bubunzima obuthandabuzekayo obuthi buvele kukhangelo okufihlakeleyo nobugcisa. Uhlobo lwesibini bubunzima bendlela yokwenza ethi iwele kutoliko olungafikelelekiyo okanye eyoyanyanisiweyo yemeko zobuntu. Eyesithathu bubunzima bobuchule obuthi buvele kwimfuno efanelekileyo yombhali ukuba aqondwe kuphela ukuya kwinqanaba elihile. Eyokugqibela bubunzima benzululwazi ngobukho bezinto.

Umda Ka-Nini Phi

Indawo ka-phi na ngoku ibonakala ingabalulekanga kakhulu kwithiyori yokubhala. Umda ka “nini no Phi” udlala indawo encinane nengabonakaliyo njengezinto ezigalela ngokungaxhomekekanga kwintetho yokubhala. Into ebangela loo nto umbhali unokubhala kude kube sebusuku ephantsi kwempembelelo zeemeko ethile okanye kwimeko ezinzima, kodwa ke umlesi akanako ukukwazi oko, ukwazi umhla umyalezo obhalwe ngayo kungabaluleka kumntu lowo ulesayo, kubalulekile ukwazi ukuthi incwadi ibhalwe nini ukutolika naziphi izinto ezikuyo incawadi leyo ngokufanelekileyo. Kubalulekile ukwazi ukuthi uphando oluthile lwenziwe nini lwabhalwa nini ukwenzela ukutolika izinto ezibalulekileyo ezithe zenziwa.

Umda Ka-Njani

Ukuqonda u-“njani” wentetho ebhaliweyo ethe yaveliswa ngayo imile kwithiyori yokuvelisa ukubhala ngomgca okanye ithiyori yenkqubo yokubhala. Nokuba umbhali uvelisa isicatshulwa ngosiba, umishini wokubhala okanye ikhompiyutha ibonakala inamacebiso ambalwa kwisakhiwo sesicatshulwa. U-unjani unika undlela zophando olucacileyo oluthi lubuyisele uphando kwisicatshulwa esibhaliweyo, kwakhona sinika indlela zokufumana iingcinga ezinjenga balesi, umxholo, nenjongo zombhali kumbono oqhubekayo kukho imibuzo evelayo:

- Kukangakanani elinokuthi uphando lusazise thina ngezinto ezibalulekileyo zenkqubo yokubhala?
- Ziluncedo kangakanani iindlela zenkqubo yokubhala?
- Ingaba inkqubo yokubhala iyohluka kwinkcubeko ngeenkcubeko?
- Ingaba kukho iinkqubo ezingaphezu kwenye yokubhala? Ukuba ngaba zininzi iindlela zokuqhuba ukubhala ngawaphi amaginxigingxi le nto yeyantlukwano ingathi iyibambe ithiyori yokubhala.

3.5.1 Isakhiwo Sokuhamba Kwengondo

Isakhiwo sengqondo sesicatshulwa sijolise kwindlela isicatshulwa esivakala ngayo nesiqondakala ngayo ngumlesi. Isicatshulwa sinegalelo elikhulu xa sithi sidale inqanaba elithile lokungaxhomekeki kumlesi. Umbhali wesicatshulwa kufuneka asebenzise ingqondo ngokucacileyo ukuze abe nako ukuqondwa njengophumeleleyo. Zininzi izinto ekufuneka umbhali azibeke esweni xa ebhala, ezinjengabalesi, ibanga labalesi, inkcubeko neemeko zentlalo zabalesi. Isakhiwo sengqondo sejenra simele amahlandenyuka ombutho kuyo. La mahlandenyuka abonakala njengento yengqondo endalweni kuba abonisa iindlela zobuchule ekufuneka abantu bentetho ethile okanye isigqeba sabachubekileyo zizisebenzise ekubumbeni nasekaqondeni loo jenra ukufikelela kwiinjongo zoqhagamshelwano ezikhethekileyo.

Kulwakhiwo ngengqondo lwezicatshulwa, unxulumano phakathi komvelisi nomamkeli wesicatshulwa zizithintelo ezithi: zilawule imveliso yesicatshulwa. uBhatia (1989) ubona izinto zemeko yengqondo zocalu-calulo lwejenra njengento umbhali ayonakalisayo ukwenza ukubhala kube negalelo, ukugcina engqondweni naziphina iimfuno zomlesi, nokuthi kwakhona kujongwe neemfuno tanci okanye izithintelo eziveliswa ngumbutho.

3.6 UBHALO

3.6.1 Ubhalo Njengentlalo

uMeadway (1992) uchaza athi zikhona izithintelo zeengcinga ezizodwa umbhali aziqanduselayo ngaphezu komsebenzi wakhe. Umboniso obonakalayo obalulekileyo wendalo yentlalo kubhalo yinto yokudibanisa. Ababhali badibanisa kwindawo yomsebenzi badibanise ngokucacileyo, ukuthetha nabanye, ukuvelisa, ukwandisa nokuhlaza iingcinga zabo kamva bahlaziye izinto abazibhalileyo ngesiseko sengxelo kuyaqondakala ukuba ukubhala kuyintlalo ngengqondo ethi nokuba abanye bakho okanye abakho umbhali usoloko erhola kwitsebenziswano edlulileyo kunye nabanye ngethuba kubunjwayo, ukuba umbhali uyacelwa ukuba abhale into esekelwe kwiingcinga zakhe ubhala into ayixelelwe ngabazali okanye abalingani okanye umsasazi, nokuba umntu uyacelwa ukuba atsho into ayivileyo, uyaqashela indlela abanye abayakuphendula ngayo.

3.6.2 Indlela yokubhala Yonxibelelwano

Ubhalo kuyo yonke indawo kukunxibelelana nomnye umntu okanye umlesi ngeenjongo ezohlukeneyo zokwazisa. Umbhali unokubhala isicatshulwa ukwenzela yena kodwa kamva sinako ukusetyenziswa njengesenzo sonxibelelwano uthiyori zokusebenzisa ulwimi lonxibelelwano okanye ubunako bonxibelelwano bunika ubutyebi obubalulekileyo ukuphulilisa indlela yokubhala. uFlower (1994) uvelisa inkqubo yentlalo ngqondo yombhali ne ndlela ka Martin uyibeka ecaleni indlela yokuqhuba ngengqondo. uCanale (1983) ucebisa ugqibelelo ngonxibelelwano lunako ukuxoxwa ngendlela yogqibelelo lwegrama, intlalo yolwimi lwentetho nobugcisa.

3.6.3 Imveliso Nokuzithengisa Kwindawo Zorhwebo

Incwadi Xokupapasha Urhwebo

Umbhali uzipapasha yena siqu nemveliso yorhwebo ngokubhala incwadi zezicelo, imiboniso, apapashe izipho, ukunika amaqithi-qithi, ukunika abaceli-msebenzi. Into eyijenra ithathelwe phezulu ziingcali zemfundo nezolwimi ukujolisa kusetyenziso lolwimi kwiimeko zentlalo ezichongiweyo. Ukuba umthengisi ugqiba ekuthumeleni uncwadi zokupapasha-mveliso yakhe kubarhwebi abaziwayo unako ukusebenzisa isigama esifanelekileyo, ukhetho lomxholo negrama eyiyo ukunika incwadi yakhe undiliseko olululo impumelelo kunye nolu hlobo lomlesi umbhali kufuneka abe nobuchule bolwimi ukwenza incwadi icenge ukuze kubekho intengo.

Uzawano Lwegatya

Le yenye yento yoququzelelo lokubhala isicatshulwa ethi ithathe kumava ethu ukuthi ulwimi gabalala lusebenza njani ukwenza indibano kwisicatshulwa esibhaliweyo kuzo zonke iintlobo. uGrabe no Kaplan (1996) uyibeka uzawano lwegatya ngengo-bhala. Ubhalo lusetyenziswa ukuhlola indalo yolwimi lwesicatshulwa “u-bhalo” njongozawano kwigatya lujonga ukuthi iindawo zolwimi zisebenza kunye kanye njengondindwano oluthi lubonise unxulumano oluthi lubekho phakathi kwezivakalisi okanye izicubu zegatya kwisicatshulwa.

Uququzelelo lobumbo lwesicatshulwa luboniswa yiseti yeentlobo zesicatshulwa ezizizo abathi abalesi abasulungekileyo babe nako ukuqwalasela kuba ziye zabaniswa ngezibonisi magama achongiweyo umzkl. kuqala, olandelayo, no – ke isicatshulwa

esidityaniswe ngeendlela zezibonisi sigama sinako ukuchazwa njengesindindeneyo indlela yokubona ukuthi singababhali sivelisa njani izicatshulwa ezinamatheleneyo, nokuthi thina balesi senze izicatshulwa zivakale, kusekubeni sidlale ulandelelwano olululo kulandelelwano olululo kuvumelekile ukubona isivakalisi esilandela ngqo kwesi usibhalileyo xa elakho ithuba lifikile lokubhala, kufuneka ungakuvumeli ukuphuma emxholweni zama ukwenza le nto uyibhaloyo, landela ke ngokufanelekileyo nangokulandelelanayo kangangoko, kulonto ongaphambili kwakho athe wayibhala.

Ukuba izivakalisi ziye zadibana kunyengokula ndalelanayo sithetha ngondindwano. Undindwano luyenzeka ngokuthi sisebenzise izimela-bizo, ukukhangela amagama, uphinda-phindo lwesigama nezibonisi ezilandelekayo. Isicatshulwa kufuneka sibe nezinto zokuqhagamshela ezizizo ezinjengo “le”, “njengo” nezibonisi zentetho ezingo- “nangona”, “kwelinye icala”. Ezi zinto senza ukudibanisa izivakalisi kunye ngendlela elandelelanayo.

Isicatshulwa asingamathelananga xa singenayo injongo, asinaso isakhiwo, asichazi nto siphinde singavelisi ingxoxo. Umbhali uqala intetho yakhe ngesivakalisi sokuqala, umlesi ajonge isivakalisi sokuqala aze abumbe akulindeleyo njengolwazi olungathi lulandele. Okulindelekileyo kungabonakaliswa ngemibuzo.

Uzalwano lwenteto

Kanye njengozalwano lwegatya nakwintetho kuzalwano sinazo izinto zozalwano esizilindeleyo apho amagama akhoyo kwizivakalisi nalapho izivakalisi zinalo ulandelelwano, kodwa sinalo nolwazi lokuba ulwazi lucwangcwiswe njani kwilizwe elililo, into enceda ukuba sisombulule iingxaki uHoey ucebisa ukuthi sinxulumanisa izivakalisi nezinto zovimba gabalala. Ababhali benza unxulumano lwentetho zesicatshulwa ngokwenza indawo ezohlukeneyo zizalane nenye ngokuthe gca ngale ndlela, banako ukulawula ubungakanani benkxaso abayinika abalesi kwezinye imeko ababhali banako ukwenza isicatshulwa sithethe ngokwaso benze uvimba wolwazi lwabafundi bentetho lubancede baqhubele phambili indlela yabo kuyo. Apha kukho ingozi yokuthi umlesi anganako ukungatoliki isicatshulwa ngendlela umbhali afuna ngayo, ikwayiyo ukusa utoliki lwabo ngokohlobo lwezibonisi zesigama esicacileyo.

Ukhetho Lwezangotshe

Xa sibona esi sihloko singentla, yintoni eza kuqala, ezingqondweni zethu, yinto yokuthi kufuneka sibhale ngokwesigama esishinyeneyo nokuthi ubhalo olubalulekileyo

noluvunyiweyo kukusebenzisa izangotshe zomelo olunzima nokufakelela izibizo endanweni yezenzi kumagatya ashinyeneyo. Isigama esishinyeneyo, izangotshe zomele zenza kube lula ukunika ugqamo kwizintlu ezithile zolwazi nokwakha uzalwano olungenabantu obukude kunye nomlesi. Izangotshe zokuncokola zokubhala oluthi lusebenzise izenzi zentetho ngqo kumagatya amaninzi, izivakalisi zifikelela kwizinto ezohlukileyo ezigqibeleleyo.

Ababhali kufuneka bavelise iimpendulo ezininzi kwimfuno zentlalo. Ezinye zezi zinto zidibanisa ukusetyenziswa nzima isangotshe somelo ukuqinisekisa ukuba izintlu ezithile zolwazi olungundoqo lunikwe ugqamo oluphezulu. Ababhali xa bebhala isicatshulwa kufuneka badibanise imibuzo ngomlesi obululekile wesicatshulwa anganguye, yintoni kanye into afuna umbhali ukuyiphuhlisa, ngawaphi amandla akhoyo onxibelelwano phakathi kwalowo uthumelayo nalowo kuthunyelwa kuye esi sicutshulwa njalo njalo. Kwisicatshulwa esinye unako ukugqiba kwelokuba ufuna ukudala ingqondo yokuhlekisa nokuba phakathi nje kwesinye anako ukufuna ukubondakanywa njengodibana ngqo nomlesi wakho nokuba zizangotshe zokuncokola ezichubekileyo zencwadi yakho, indlela umelo olushinyeneyo oluthi lusetyenziswe ngalo kubhalo lwasesikolweni okanye kubhalo lwasemthetweni lothi lwandise ukugqama kombhali xa kuza ekuthetheni nabalesi abohlukeneyo.

3.7 ISIPHELO

Izivakalisi zesicatshulwa ziyasebenziseka njengoko ulwimi olusetyenziswayo luphanda ukuthi abantu balusebenzisa njani baze bafikelele kwinjongo. Kukho uzalwano phakathi kwesakhiwo nentsingiselo yesicatshulwa. Isicatshulwa sibhalwa ngendlela apho ethi ibonise iingcinga eziphindiweyo ezi zezi unculumano olwaziwayo olutsha oluthi lubonise ukuthi lungakho ulwazi olutsha olutshiwayo ngolwazi olwaziwayo nokuthetha ngesihloko sonxulumano. Umbhali unako ukuthetha ngesihloko esibhalwe kuqala. Umxholo-Rim iyingcinga yesithathu ephindanayo ethi ibe yinto engaxhomekekanga njengoko iyiyo indawo yokusuka ne-rim yinto nendawo yokusuka isekelwe kwikamva lovimba womphulaphuli okanye umlesi. Ukuba isakhiwo sesihloko sesivakalisi sisodwa, umphandi uphanda uhlobo lokuqhubeka esithi isihloko esisentloko senze kwisicatshulwa. Ukuqhubeleka kwesihloko kuxa igatya lesibizo sisiloko sibizwa kwintetho eqhubekayo kuxhomekeke ukuthi kukude kangakanani nakwisicatshulwa ukubizwa kokugqibela kwenzekile. Kwisakhiwo zesicatshulwa ulwimi olusetyenzisiweyo lunika intsingiselo

kumlesi okanye umphulaphuli. Isicatshulwa yinto nje apha enolusu kunye nesakhiwo. Isicatshulwa sichazwa ngezenzo zentlalo nezenkcubeko. Amava ombhali ayancede xa kukethwa ulwimi aza kulisebenzisa aphinde ajolise kubalesi. Izinto zesakhiwo zesicatshulwa yi thiyori yonomathelwano, iimbonakalo yokusebenza yesicatshulwa, ubutyebi obungebubo obolwimi ezisebenzisana ne zinto nembonakalo yokusebenza.

Njengoko exoxa esitsho uGrabe no Kaplan (1996) kukho amaqanaba amabini esakhiwo sesicatshulwa; inqanaba lesivakalisi nenqanaba lesicatshulwa. Kwisakhiwo sesicatshulwa, izinto ezingaxhomekekanga ezibalulekileyo ezine zikho kula manqanaba: ezimbini kwinqanaba lesivakalisi ezizezi sinteksi nesimantik, ezimbini zikwinqanaba lesicatshulwa ezi zezi undindwano nonamathelwano. Eyesihlanu into sisigama yiyo ibe yinto enyibilikayo ngaphantsi idibanise ezi zine. Izinto ezintlanu zizitena zesiseko zokwakho apho zithi zonke izicatshulwa zakhelwe khona. Inqanaba lesivakalisi linezinto ezingqale ngqo, ezi zezi; sinteksi kunye simantika. Zombini zesebenza kwinqanaba lesakhiwo segatya elibhaliweyo, zimele izixokelelwano zesakhiwo sangaphezulu nangaphantsi zokutolika, ziye ziqondakale kwithiyori yezeolwimi. Ilungu le sintaksi lidibonisa iintlobo zobhalo, iintlobo zezakhiwo zamagatya nodibaniso lwamagatya nolandelelwano lamabinza namagama akwisivakalisi. Ithiyori yesimantika itolika intsingiselo yamabinza, amagama atolike indlela intsingiselo yamabinza ithi idibane ngayo ukwenza utoliko lwentsingiselo lwegatya lonke okanye udibaniso lwegatya. Inqanaba lwesicatshulwa linamalunga amabini anokuphikiswa angala; undindwano nonamathelwano. Eli nqanaba libonakala lilikhulu, lingentla kunenqanaba lesivakalisi luqondakala njengenguqulo yamagama.

Iimbonakalo yokusebenza zesicatshulwa ziphanda ukuthi izinto zidityaniswe njani ukwenza isicatshulwa esithile. Le mbonakalo ingabonakala njengenqanaba labantu lwesakhiwo sesicatshulwa uDillon (1983) ucebisa athi le mbonakalo yabantu yesicatshulwa inokuqondwa ngemeko ezibonakala kahlanu ezithi zimele unxulumano lombhali nesicatshulwa kunye nomlesi. Imida emihlanu ethi ichaze imbonakalo yabantu kwisakhiwo sesicatshulwa:

- Ubuwena - ungabheki mntwini
- Umgama - nobuwedwa
- Isikhundla - nokulingana
- Ubumfiliba - nokuxelelwa
- Ukuzimisela - nokungazimiseli

uGrabe no Kaplan (1996) bacinga ngeseti yezinto ezidlumzi ezibandakanywa kubhalo ngokuthi baquke indlela yenkcazo yendzululwazi ngeentlanga. Enye indlela egqamileyo yokuzama inkcazo yenzululwazi ngeentlanga yokubhala kukubuza umbuzo wesiseko othi “ngubani obhala ntoni kubani ngaziphi iinjongo, kutheni, nini, phi njani?” umda ka-bani uhlola uhlobo lombhali, amava ombhali, ukuchanabeka kwakhe umbhali kwilizive lokubhala, iimpawu zombhali. Ingaba umbhali mdala okanye ngumntu oselula. Olu kwazi lungentla luya kuba negalelo kwisicatshulwa. Umda ka-bhala nawo uhlola indalo yolwimi yesicatshulwa okanye ukubhala. Le nto iboniswa lukhetho lesigama, ulwazi olucwangcwiswe ngobuciko, usetyenziso olufanelekileyo lweemvumelwamo eziphucukileyo njengesivakalisi esisekuqaleni, ukukhangela okungaphandle, ulandeliso lolwazi, izivakalisi zidibana kunye ukwenza isicatshulwa esikhulwana nguwo umda oxoxwayo ngokomxholo, jenra nomnabolwimi. Umxholo lulwazi olunguvimba umzekelo njengethiyori yovimba ethi icebise ukuthi iiseti ezichongiweyo zolwazi ezigciniwyeyo njengezicubu ezidityanisisweyo ziyafikeleleka ekufunyamweni kwakhona. Ulwazi olunguvimba luvela kwinkcubeko. Injenra ichazwa njengeentlobo zentetho ezithe zaneempawu ezibonakalayo eziphucukileyo, iinjongo ezibonakalayo nesakhiwo esigqibeleleyo. Umnabo wolwimi uchazwa sisihloko sokubhala, ulwimi lokusa umxholo ne thena yonxibelelwano. Apho umda ujolise khona kukubalesi, ngubani ekufuneke alese lo mbhalo? Kuye kuncomeke ukuthi siqwalasele le mida imihlanu ethi ibonakale idlala indima enkulu kwiyantlukwano zesicatshulwa ezi zezi, inani labantu ekulindeleke ukuba bafunde isicatshulwa, umgama wokuthi abalesi bayaziwa okanye abaziwa, izinga lomlesi, ubungakanani bolwazi bovimba ababelana ngalo elokugqibela ubungakanani bolwazi obuchongiweyo besihloko ekwabelwana ngalo ngumlesi nombhali. Umda ka-ngaziphi injongo ijongene neenjongo zokwenza umbhali anazo. Umbhali anganazo iinjongo ezichongiweyo nawo umxholo owazisayo ukudlulisa, umzekelo; abantu babhala kuba bengxengxeza, belandula, bemema, besazisa, bencoma, besoyikisa, bekhala njalo njalo umda ka-kutheni ujolise kwiinjongo ezingaphantsi okanye izizathu ezingabhencwa okanye zingabhencwa ziinjongo ezenzayo, iinjongo ezingaphantsi okanye izizathu zinako ukumelwa bubungakanani athi umbhali anqwenele ukusebenzisa umlesi ajongane nomxholo. Kwakhona umbhali akanako ukuthi aluxabise utyhileko lomlesi ngaphezu kwazo ezinye iingqiqo. Imida ka-nini naphi ayibalulekanga, inegalelo elincinane kubhalo kuba umlesi akanako ukwazi ukuba umbhali obephi xa abhalayo, ebhala nini isicatshulwa sakhe. Kubalulekite ukwazi ukuba incwadi yabhalwa nini ukuze ubenako ukutolika ukukhangela kwengigqi okukuko okusencwadini ngokufanelekileyo. Umda ka-njani

ngumda wokugqibela kwinkcazo yendzululwazi yentlanga ethi ihlale phakathi kwithiyori kuveliso lokubhala okusengceni okanye ithiyori yenkqubela yokubhala.

uBhatia (1993) uthi isakhiwo ngokuhamba kwengqondo kwesicatshulwa njengendlela isicatshulwa sifumaneka ngayo siphinde siqondakale kumlesi. Umbhali kufuneka akhethe amalunga esigama solwimi anamandla okwenza isicatshulwa sibe nokudala inqanaba lokungaxhomekeki kumlesi. Kukho unxibelelwano phakathi komvelisi nomfumani sicatshulwa, ukhetho nezangotsho lunika ugqamo kwizintlu zolwazi ziphinde zidale ubuntu bonxibelelwano obukude nomlesi, uHoey ucebisa athi siyakwazi ukunxulumanisa izivakalisi nezinto zovimba gabalala. Ababhali bangenza isicatshulwa sithethe ngokwaso baphinde bancedwe nguvimba wolwazi lomlesi kwintetho ukuze babenako ukuqhubeleka nendlela njalo.

Ukugcina unamathelwano lwesicatshulwa kufuneka sibe nenjongo. Isivakalisi sokuqala sivumbulula izivakasi ezilandelayo. Izinto ezilindelekileyo zinako ukuveliswa njengemibuzo. Unxulumano lwentetho nalo likumgca omnye njengonxibelelwano. Ezi zombini zihlola ukuthi indawo zolwimi zisebenza kunye njani, nokuthi ulwimi lusebenza njani ukwenza indibano kwizicatshulwa ezibhaliweyo zazo zonke iintlobo. Ulwimi olufanelekileyo lusetyenziswa kwindawo zorhwebo ukuthengisa imveliso, ukunika amaqithi-qithi, imiboniso-ntengo, ukunika abaceli msebenzi njalo-njalo. Ukubhala kunokusetyenziswa njenge ndlela yonxibelelwano okanye njento yentlalo.

ISAPHLUKO 4

INTSHAYELELO

Esi sahluko sijongana nokucalucalula izihloko ezihlanu ezivela kweli phepha iBona. Yazisa umlesi kwizinto ezisekelwe ekufundemi ngezinto zokuhlala. Injongo ephambili kukubona izakhiwo ezisetyenziswe ngumbhali ukuvelisa izimvo zakhe, ukhetho lwamagama asetyenzisiweyo ukuvelisa izimvo ezo, nendlela umbhali azame ukwenza uqhagamshelwamo ngalo ukudibanisa yena nomlesi, nokuqonda ukuba umbhali ukhe wacinga na maliuga nabo baza kufunda esi sicutshubwa. Imbono zababhali abongo-Brabe noKaplan, uBhatia no Tripple zisetyenzisiwe ukucalucalula ezi zicutshulwa. Isakhiwo esihambayo sengqondo siyabonakala kwezi zicutshulwa esithi sitolike imvakelelo yomlesi ngokwasemphefumleni, engqondweni nasemzimbeni. Impanu ze sinteksi nesimantik zikho kwezi zicutshulwa ezithi zona zinike intsingiselo nemo entle evunyiweyo yobumbo lwezivakalisi. Unamathelwano nondindwano ziimpwu ezifumanekayo kwezi ziqendu zonke bona nezithi ke ziphakanise ukuzithemba kulowo uzibhalileyo nakulowo uzifundayo. Umlesi usebenzisa utoliko lwesicutshulwa ngokusebenzisa ulwazi olungelulo ololwimi. Izivakalisi zinembonakalo yomphezulu, nembonakalo yangaphantsi. Lukho uzalwano olukhoyo kumagatya nakwintetho yesicutshulwa. Kubonakaliswa ubumbo lwesicutshulwa.

4.1 SIVAKALISI SOQIKELELO ESENZAYO

Imbono yesivakalisi esenzayo siphanda iindlela umbhali asebensiza ngayo ulwimi ekuphuhliseni injongo ezininzi. Kwakhona ithi iphande uzalwano oluphakathi kwesakhiwo nentsingiselo yesicutshulwa. Kwesi sicutshulwa “usihlangule ebugxwayibeni isikolo” umbhali usebenzise ulwimi olusulungekileyo ukuzoba imisebenzi ayenzileyo ukubuyisela imeko yesikolo mve za esithi. “Kodwa apha saqeshelwa ukuthomalalisa iingonyama” Abafundi base Mpumalana bafana neengonyama ngolekutshabalasisa bonke ubuhle obubekwe phambi kwabo ukuze bafunde. Isihloko sesi sicutshulwa naso sihlupheza ingqondo yomlesi ukuba alindele sikubona ukuhlangulwa kwento esebugxwayibeni igama elithi ubagxwayiba libonakalisa into ebisele ikwimeko embi kakhulu, yiyo nalonto umbhali abafanisa nesona silwanyana sineegcwangu ingonyana. Umbhali uthi, “esi sikolo besiuongwa njengesinye esakhe sangaginyeki” ukhethe ukusebenzisa esi senzi ‘sangaginyeki’ siyazi sonke ukuthi into engaginyekiyo yesele ibole kakhulu okanye ikrakra

kakhulu banjalo ke aba bantwana base Mpumulana. Umbhali uthi, “ndandingathi ndinyathela kwithala ledabi” imbangi yokuba umbhali asebenzise eli gatya xa echaza ufohlo-fohlo obonakala kwesi sikolo, ukophuka kweefestile, amatye aphezu kwezindlu. Zikho izinto okanye imeko eziphukisanayo kuba lo ka Mbalati ungena esikolweni ekulindeleke ukuba afike kulucwangco, nanjengoko isikolo kulapho kuphakwa khona ucwangco, nalapho kubunjwa khona umntu ukuba abe nocwangco, kube ngumnqa ke xa uJoseph engena kwithafa ledabi. “linkampu zamapolisa zazisele zigxunyekwe kufutshane nesikolo”. Isenzi esikhethwe ngumbhali, “zigxumyekwe” sibonakalisa ukuba zazingazukusuka msinyane zihleli ngenxa yemeko yabafundi abasoloko bevusa uqhushululu lonke ixesha ingebobulumko ke ukuba zibekwe nje ukuze zisuke msinyane kungcono ‘zigxunyekwe” kwisiqendu sesixhenxe uthi umbhali “itziphumo zesikolo zazikhwinise” umntu ukhwina xa ebonakalisa ukungoniseliseki eli gama lobukhwinisa lunika amandla engqondo umlesi ukuze azobe ukunganeliseki okukhulu. Umbhali uzoba imbonakalo yesi sikolo yangaphambili ukhetha la magatya athi “kugquba nobundlobongela, sasingumqolomba wezihange” kusetyeziswe ulwimi olufanelekileyo xa kutshintshwa imeko yesi sikolo isiwa lwicala lobuhle. “Abafundi bapasa emagqabini, isihlwele savakalisa ihlombe.” Ezi zivakalisi zingentla zincomeka kakhulu kuba ziphuhlisa iinjongo zombhali xa ebuyisela iingqondo zethu kubuhle obuthe bakho ekugqibeleni.

4.1.1 Olwaziwayo Nolutsha Ucalucalulo

Kolwazwayo nolutsha ucalucalulo umphandi uchaza u-olwaziwayo njengolwazi ebelukhe kwathethwa ngalo kunqala. Kwisiqendu sesixhenxe umbhali usebenzisa u “Ezinye” zayeka ezinye zaya kwezinye izikolo. Eli gama lithi “ezinye” libonakalisa ukuba intloko yesivakalisi iyaziwa benkhe kwathethwa ngayo kwezinye izivakalisi ezingentla umbhali uthi kwisivakalisi esilandelayo “ziititshala nje”. Likhona ulwazi olutsha oluveliswayo lokuba “iziphumo zematriki zazikhwinisa.”

Xa sijonga isihloko sesicatshulwa “Usihlangule ebugxwayibeni” u-“U” ubonakala ebhalwe nqindilili eyiyo intloko kodwa ebonakala mnva njengoculu calulo olutsha siyeva ngezantsi ukuthi ngu Joseph Mbalati lo usihlanguleyo esi sikholo. U-“U” oyintloko ubhalwe nqindilili ukuze athimbe umdla womlesi afunde ukuze ave ubugxwayiba afumane ulwazi olutsha. Ngalo lonke ixesha umlesi efunda ufumana ulwazi olucalulweyo olutsha olunokuthi limthathe limise kolo ebeluvile nabelwazi ngaphambili zonke iingxaki nezisombululo ezibhaliweyo kwisicatshulwa zinika inkcazo embaxa kwinto umlesi ayaziyo ngaphambili.

Abalesi abaninzi bayathanda ukufunda izicatshulwa ezithi zinike ingxaki athi yena engumlesi ajonge phambili ukuva izisombululo kwisicatshulwa eso. “Usihlangule ebugxwayibeni isikolo” umlesi uvuselelekile ukuva ukuthi yintoni le yenziwe ngulo mntu ukuhlangula obu bugxwayiba nokuthi kukumila njani obu bugxwayiba. Ubufumana ukuthi kukungabikho kwenkokheli zesikolo, amatye amaninzi phezu kwamagumbi okufundela, ukwehla kwezinga leziphumo zematriki, ukwehla kwenani labafundi, ukumka kweethishala. Le nto yonke lulwazi olutsha oluthi lube sisisombululo kwingxaki esele ikho njengoko igqanyisiwe kulwazi olwaziwayo oluthi “Usihlangule ebugxwayibeni isikolo”. Umbhali wesicatshulwa usebenza njengo mniki wolwazi, okanye umzisi, umazisi wolwazi xa yena umlesi ebonakala njengomamkeli wolwazi ngokuthi afunde. Kukho uzalwano oluluqilima phakathi kombhali nomlesi.

Ucalucalulo Lwesihloko Esithethayo

Ucalucalulo lwesihloko esithethayo luchaza into isivakalisi esingayo. Isihloko sesi sicatshulwa sichaza sibonisa ukuba umsebenzi wenzekile “usihlangule ebugxwayibeni isikolo”. Umlesi uzilindele ukuziva izinto ezenziwe yintloko yesivakalisi u-“U”- umxholo wesicatshulwa ubonakala njengto ethethayo kuba usixelesa ngento eyenziwe ngu “U” oyiyo intloko. Intloko yenza okuninzi athi umbhali kukuthomalalisa iinjonyama, ukonyusa iziphumo zematriki, imidlalo yeqonga, ingxoxo mpikiswano, ukuzibandakanya nombutho wenkqubela uSADTU ukulwawula ngobulumko.

Ungxininiso Kugikelelo Olungaphambili

Ngokubhekiselele ku Grabe no Kaplan (1996) esi sibini samagama sibonisa ulwazi oluthi lungqanyiswe okanye lugxininiswe nakulwazi olunguvimba. Kwisivakalisi esithi, “le meko” sibonisa ukuba yinto esele isaziwa le kuthehwa ngayo, enokuthi ukwenze wena mlesi ungabinako ukulandela xa usiqale phakathi isicatshulwa athi ke ke u Grabe no Kaplan (1996) luqikelelo olungaphambili.

Isihloko Esiqhubekayo

Luhlobo lwesithathu olu lophando olujolise kumsebenzi wophuhlisa isihloko kwintetho, ibandakanya umsebenzi ka Givon (1983) othi usibonise isihloko njengesibizo esisoloko sibonakala rhoqo okanye kuthethwe ngaso njalo njalo njengoko intetho iye iqhubeka kwisicatshulwa. Igatya sibizo “isikolo” sisoloko sikho phantse kuzo zonke iziqendu kwesi sicatshulwa, ngamanye amaxesha kubhalwe isininzi “izikolo”. Lo nto ibonakalisa ukuba sisihloko esiqhubekayo. Igatya sibizo u-“ititshala” akaphumi emlonyeni wombhali

ukubonisa isihloko esiqhubekayo. Amagatya zibizo u uJoseph, ibhodi nawo aphinda-phindiwe ukuphuhlisa ukuqhubeka kwesihloko. Ibhodi sisixhobo sokuqala esisetyenziswe nguJoseph ukuzama ukujika imeko yesikolo ngoluthi abhale kuyo ukuphuhlisa iinjongo zakhe azinqwenelayo nangona abantu bahleka bakufunda ebhodini iyanto ephikisanayo nemeko yelo xesha yesikolo, nokwazi ubudlavu nobundlobongela baso. Igatya sibizo “abafuni” sinalo uphawu lwesihloko esiqhubekayo kuba ubonakala ekho kwiziqendu ezininzi. uGivon ucebisa ngokuthi amagatya zibizo athi abe yintloko athi avele kwintetho eqhubekayo ngeendlela ezohlukileyo endingatsho ukuthi u-“isikolo” siso isakhiwo esiyintloko. Lo nto kwakhona ilawula ukuhamba kolwazi.

Undindwano Kwisicatshulwa

Undindwano luhlobo oluthile olukhoyo kumphezulu wesicatshulwa okanye isivakalisi esithi sibone uzalwano olukhoyo phakathi kwezivakalisi okanye izicubu zamagatya kwizicatshulwa zikhona izinto ezisetyenziswayo ukudibanisa imo yomphezulu wezicatshulwa njengomelo, ushiyo, udibaniso nozalwano lwesigama, uphindaphindo, udibaniso, nezithetha ntonye, izichasi.

Isakhiwo Sesivakalisi

Kwithiyori yolwimi, isintaksi ne semantika ziyafumaneka. Ikhomponeethi ye sinteksi idibanisa iintlobo zokwenza amagatya, iintlobo zokwakhiwa kwamabinzana entetho nokudibanisa amabinzana lawo ukwenza isicatshulwa. Kwesi sicatshulwa “usihlangule ebugxwayibeni isikolo” mve umbhali xa ebumba amagatya ekhe kwisiqendu sesibini “esi sikolo besijongwa njengesinye esakhe sangaginyeki kweli phonodo” imeko idundubazile ngale ndlela ibekwe ngayo ukuba bezikho nezinye izikolo ezingaqhubi kakuhle nebezingathandeki. Esi sivakalisi singentla sibunjwe ngobuchule ukudiza ukungathandeki kwesi sikolo. Kwisiqendu seshumi elinesethandathu kukho isivakalisi esibunjwe ngolu hlobo “zisavakala izivubeko zeminyaka yokungakhathali nokonakaliswa kwezinto” izivubeko ke zizinto ezisalayo xa into leyo ibisenziwa ngamandla nangolunya engqondweni, emphefumleni okanye emzimbeni. Abantwana base Mpumalanga bawenzile umonakalo odale izivubeko. Umlesi akathandabuzi ukuqonda okwenzakayo, kwisiqendu sesithathu umbhali uzoba umfanekiso kulowo ufunda isicatshulwa eso ngokuthi “iifestile zazikrobokrobo nakuphahla kuthe saa amatye adiza ukuba kwakuxulutywa esi sakhiwo.” Indlela esibunjwe ngayo esi sivakalisi sibonisa ukuba nokuba bangaba bayayifihla abafundi le meko, okanye ezi zinto bazenzileyo kodwa izivubeko ezi bonakalayo nezivakalayo ziyadiza. Xa umbhali azoba esi sikolo ububi

esikubo uthi kwisiqendu sesithathu. “Kwakungathi ndinyathela kwithafa ledabi” abantu abasedabini bonakale ngaphakathi, banamanxeba emzimbeni, banenzondo engapheliyo, uxolo alukho, uthethathethwano alukho, izidumbu ezingqengqo phantsi zizo ezenza ifuthe nokufuna ukuziphindezela.

Injalo imeko ezotywa zezi zivakalisi kukho undindwano oluboniswa zizihlanganisi kweli nqanaba lesivakalisi, kusetyenziswe isakhiwo sokwenziwa ukuphuhlisa imvakalo yezivakalisi kweisiqendu sesibini “uMbalati wakhethwa njengenqununu”, “xa kuthetwa ngokupasa imatriki saba ngabona ...”, “kusekuninzi ekufuneka kwenziwe ...”

Ithiyori yesemantiki izama ukubonisa iintsingiselo kwizinto, nezehlo, umbhali usebenzisa “ukrobokrobo” ukubonisa ukuba ilinge lokufakela iigilasi alizukunceda nto kangangendlela ezazife ngayo iifestile, kwisiqendu sesihlanu uthi umbhali “uHwe Ntsanwisi weza yena ncakasana ezocima ezi zixholo, xholo, umbhali unika isithuba sokungathi uMnu Ntsanwisi ubenako ukuthumela abangaphantsi kunaye kodwa ngenxa yobuphakama komcimibi wesi sikolo ukhethe ukuzizela, angathumeli abangaphantsi kunaye imeko yesi sikolo umbhali uyifanisa nomliilo ovuthayo kuba usebenzisa isenzi “ezocima.”

Isigama

Isigama siyanwenwa siye kwisinteksi, simantiki, undindwano nonamathelwano kuququzelelo lomphezulu nolungaphantsi kwezivakalisi. Isigama sincedisela ikhomponethi yesintaksi ekuziseni iseti yezinto eziluncedo ngokwesintaksi ezinjenge zimnini okanye izihlomelo “amaceba eebhotile” kwisiqendu sesithandathu sithi sikwazi ukwahlula nokudibanisa amaceba nezibizo zawo ngenxa yesigama sokugena kwisiminini ibhodi u-“i” ufakelwa kwisibizo sehlelo lesithathu “iifestile ezikrobokrobo” iititshala ezimileyo. Izikhamiso ziphindaphindiwe ukubonisa isininzi sehlelo lesithoba: iifestile “abantwana, abafundi u-“a” oliceba ufakelwa kwisibizo sehlelo lesibini ukwenza undindwano, alifakelwa iceba emva kwesikhombisi zibonakaliswa kanje kwisicatshulwa esiphantsi kophando.

Kwesi sikolo, ezo zixholo-xholo, le meko, loo bhodi, kweso sithili nezinye ke. Iceba kwizibizo alifakelwa emva kwesilanduli, zijonge kwisicatshulwa, kungekho mzali, kwakungekho nqununu zikho izenzi ezilandelwa ngqo yinjongosenzi kwisiqendu zezicatshulwa ukusenga inkomo, kwaqhum’ uthuli, sayibeka ibhodi, ukutshintsha izimo njalo njalo zikho nezinye izenzi ezisetyenziswe ngumbhali zona ezingalandelwa yinjongosenzi ezithi zona zilandelwe ligatya sihlomelo sendawo abantu basihleka esithilini,

sahamba ngendlela. Luyabonakala nomelo apha kuba uthi umbhali kwisiqendu sesihlanu “Yonke into yazanywa.”

Umbhali usebenzisa izinto zobuciko:

- a) Ezinjengo chazo kwisiqendu sokuqala “basifundisa ukusenga iinkomo
- b) Ezinjengokubalisa kwisiqendu sesithathu “ndikhumbula umini yokuqala”
- c) Ezinjengokuvelisa kwisiqendu sesihlanu “esi sikolo sabangundaba mlonyeni
- d) Nokuthelekisa uchasa ukubeka ibhodi echaza impumelelo kodwa imo yesikolo phakathi ingenjalo ekucaca mhlophe ukuba yiyo le nto abantu babehleka.

4.1.2. Unamathelwano

Unamathelwano yikhomponenti yokubhala uphando nokubhala imiyalelo kwakhona ibunjwe luluhlu lokutolika komlesi. Luthi luvelise ukuba umlesi lo ingaba unalo na ulwazi ngemeko yesikolo uyayazi na imeko yezixholo-xholo? Umfundi okanye umlesi ungumntu okhulileyo okanye oselula. Ingaba ungumntu onjani umlesi, okhuthelileyo onako ukulincoma igalelo lezi titshala zisebenza zide zeqise kwiyure zokusebenza kwazo, ingaba umlesi ufundile okanye akafundanga, ukuze abe nako ukubona nokumcoma igalelo lokusuka kwesi sikolo kwishumi elinesithathu ekulwini uye kwikhula ekhulwini umlesi lo udalwe wanezimvo ze demokhrosi okanye wazicingela yedwa ukukwazi ukubona igalelo elenziwa yinqununu yokubandakanya bonke abantu elulawuleni lwakhe, azihloniphe izimvo zabanye ootitshala. Umlesi unalo na ulwazi malunga neendleko zokwakha ukuze abaneliso lengqondo lokubona loo monakalo okanye letywenka-mali ifuneka apha okanye uyibona njengobaxo. Umlesi unalo na ulwazi ngokubaluleka lokuzimanya nemibutho, njengoko yena uJoseph ezimanya nokuba abe lisekela nobhala we SADTU nokuba yena umlesi uyibona njengenkciha-xesha xa yena oka Mbalati efumana ulutho ngokuba eku-SADTU uzibona engumpetha xa kufuneka esombulule ingxabano okanye ungquz ulwano.

Uvimba Ongenguye Owolwimi

Unamathelwano lusiso isiphumo solwazi nolandelelwano olwaziwayo oluyakuthi umlesi abe nako ukulikhumbula ukubonisa ungqameko olunamatheleneyo lomyalezo, yenye ke yezinto ezingezizo ezolwimi.

Umbhali uqala isicatshulwa ngeendlela yobuciko yokuthelekisa uchase kuba uthi kwisiqendu sokuqala “Ekhojini yobutitshala basifundisa ukusenga iinkomo kodwa apha

siqheshelwe ukuthomalalisa iingonyama". Isihlanganisi esingu- "kodwa" siso esinika amandla okuchasa kwesi sivakalisi. Luyafuneka ulwazi olululo apha, lukamlesi. Umlesi uyazi ukuba inkomo ayidlokovi xa ubisi lwayo luthathwa iyazola njengabantwana basekholejini ubefudula lo ka Mbalati esebenza ngabo. Ibe sisimanga kwindawo esisikolo nayo edibana nokuthi athomalalise iingonyama. Ingonyama ke sisilwanyana esidume ngeengcwangu nqwa nabantwana base Mpumuluna uyibona uBrown noYule (1983) unamathelwano njengendalo yomlesi ngaphandle kokuba ibe yimveliso yesicatshulwa. Xa umlesi engenawo uvimba wolwazi, nolwazi lwelizwe akanako ukuwaqonda la nagatya "ithafa ledabi, umqolomba wezihange, ukuvakala kwezivubeko", unokuthi angakwazi usitolika kakuhle isicatshulwa.

Umba wesithathu oyinto engeyiyo eyolwimi yithiyori yomfaneleko ebonwa ngu Sperber no Wilson (1986) umlesi kufuneka abe nako ukutolika ulwimi olusetyenzisiweyo kwesi sicatshulwa olunje ngolu, imeko yaqatsela, ukucima izixholoxholo, ukuthomalalisa iingonyama, ukugquba kobundlobongela.

limbonakalo yokusebenza okwenzayo

Ngumba lo oxhomekeke ukuba izinto, iziganeko zidityaniswe kanjani ukuze zenze isicatshulwa. Lo mba ulandela uthethathethewano lwesicatshulwa nomfaneleko yesicatshulwa. Yinto etsho ke sizibuze lo mbuzo, kusilungele na ukufunda ngabantwana besikolo, negalelo leetitshala ukuze nezethu izimo zitshintshe. Simbona umbhali enezimvo ezilungileyo kumlesi ngokuthi asebenzise ulwimi olulula aya kuthi umlesi aluqonde, ngokuthi abhale ngesihloko esenzeka njalo kubantwana, nento ethi ithobe iziphumo zemviwo zesikolo, aphinde abonise ukuthi xa isimilo sikho kubafundi nentsebenziswano kwititshala izinga leziphumo liyenyuka.

Umxholo wesicatshulwa wenza isilumkiso kubalesi abakhulayo, nakootitshala, ubonisa ukubaluleka kwe pholisi yedemokhrasi, nobandakanyo lwabazali esikolweni. Imfundo inemilenze emithathu utitshala, umfundi nomzali.

Esi sicatshulwa sibonisa indalo yombhali sibona uJoseph Mbalati enoxolo ngendlela azotywe ngayo ngumbhali ukuthatha amatye adale umonakalo ongako oqikelelwa kwizigidi ezine zeerandi awapeyinte mhlophe, umbhali ungumntu onenkathalo ngendlela asizobele ngayo uMbalati nemeko yasse Mpumulana High School. Usebenzisa izakhiwo zentetho ngqo uMbalati athi azithethele kwisiqendi sesithathu "ndikhumbula imini yokuqala

ndingena kwesi sikolo” “Sithe sakufaka loo bhodi abantu basihleka” oku kufakela intetho-ngqo inika, idale ubunyari besicatshulwa kubekho nokubandakanyeka, nengqondo yokubanga.

Ulwazi Olungelulo Ulwimi

Asiqali ukudibana nalo mba nangona ngoko ubuncanyathiselwe kunamathelwano. Ulwazi olungelulo ulwimi yikhomponethi yokubunjwa kwesicatshulwa ethi inike ilizwe okanye ulwazi olunguvimba ukutolika nokuvelisa isicatshulwa njokufanelekileyo.

Uthelekiso

Umbhali uthi akujonga ubudlakadlaka besikolo saseMpumulana abufanise nethafa ledabi apho kulindeleke ukubona izidumbu zamaxhoba, ubutyadidi begazi, obudizwa bukrobokrobo beefestile, amatye aphezu kophahla lwezindlu zokufundela. Kwesiqendu sokuqala umbhali uthlekisa abantwana besi siko neengonyama, kuba uthi “kodwa saqeshelwa ukuthomalalisa iingonyama xa ebonisa umsindo uthi umbhali kwisiqendu sesithandathu, “kodwa watsho phantsi kwaqhum’ uthuli” abafundi babenganqandeki baluqala phantsi uqhushululu lwabo. Isikolo saseMpumulana sasingumqolomba wezihange kweso sithili. Umqolomba kulapho umntu azifihla khona ikwalilo nekhaya kwabanye abantu alisalunganga ke xa abantu abakhlakeleyo besenza ububi bazifihle khona.

Esi sikolo sifaniswa naloo mqolomba wezihange ngenxa yobubi beentliziyo zabafundi sayeka ukuba sisikolo abanye abazali babasa kwezinye izikolo abantwana babo.

Ilizwe Lolwazi Olunguvimba

Unalo ulwazi olunguvimba umbhali nemo yokululama kwenkomo esengwayo, kodwa nolwazi lobundlobongela beengonyama uyabazi. Ukugxunyekwa kweentente zamapolisa kwavuselela intiyo engumangaliso abantu abenza ububi abadibani nokubona amapolisa kufutshane nabo ibenza ke kuvuke umxunguphalo olungazivelisa ukuthi batshabalalise okufutshane nabo, kukhona ukukhathazeka emphefumleni kwaba bafundi kuba baqhankqalazela ukukatswa.

Ukwamkela

Abafundi base mpumulana umbhali ubabonisa bengayamkeli imeko yokugxunyekwa kweenkampu ze SADF kufutshane nesikolo sabo, abayidibanisi le meko nenzame

zokuthomalalisa umonakalo abawenzayo, koko bayibona njengento ebagqilazayo kwilizwe lonke. Iititshala azikwazanga ukumelana nale meko yokutshatyalaliswa kwezakhivo, nokuphela kwenani labantwana kwesi sikolo. uJoseph Mbalati uyayamkela into yokuba anyulwe njengesekela nobhala we SADTU kuba loo nto imenza abe nobuchule ekuchopheleni ungquzulwano esikolweni, wafunda nokuba angabi yiyo inqununu enguziwi layo, wabona ngokuthi inqununu kufuneka iqunya layo ilisebenzise inovelwano ucacisa atsho umbhali kwisiqendu samashumi amabini anesibini.

Ukucwangcwisa

Ukuba umbhali abengazibhalanga iziganeko ngokulandelelanayo besingeke thna balesi siyilandele lo mongo wesi sicutshulwa, kodwa uzilandelelanisile izinto neziganeko. Ukuqeqeshwa ekholejini, ukuzoba imeko yesikolo sase mpumulana, imbangi yezixholo-xholo, ukonyulwa ku Joseph Mbalati ukuba abe yinqununu kwisikolo asasise singananqununu nasekela.

Usuku lokuqala lokungena kuka Joseph Mbalati e Mpumulana High School, ukuxhonywa kwebhodi echaza nezoba impumelelo elindelekileyo, ukwenza impumelelo ngokusebenza ngaphezulu kweeyure zomsebenzi, izifundo zangoMgqibelo, imidlalo yeqonga ethe yaqaliswa, ukufundwa kwezibongo nokwenyuka kwezinga leziphumo ukuya kwikhulu ekhulwini.

Umbhali usizobela ibuyambo xa uJoseph epeyinta mhlophe amatye adale umonakalo ongako efuna ingene ngohlobo lokuba akufuneki kuphindwe konakaliswe izinto zexabiso.

Ukhetho Lwezenzi

Kwisicatshulwa, umbhali usebenzisa inani elininzi lezenzi ukwelisa iinjongo zakhe. Izenzi zizo ezinika uqhagamshelwano lwezimvo noluthi luphuhlise okuthethwa sisicatshulwa eso. Kwesi catshulwa “usihlangule ebugxwayibeni isikolo” usebenzise esi senzi “usihlangule” ukubonakalisa ukuba bese sisiya kwantshabalalo esi sikolo wasophula ke yena uJoseph. Isenzi “ukusenga” kuvela apha kwesi sicutshulwa njengesenzo esinganzimanga, kodwa ke esi senzi “sokuqeqesha” soyanyaniswa nobunzima.

Kwisiqendu sesibini isenzi “ukungaginyeki” kuthetha ukungathandeki, sibhalwe sakwimo elandulayo, “adiza”, into edizwayo yinto ebifihlwa zithi ke iimeko ezithile ziyivelise kubonakala amatye phezu kwezindlu ukubonakalisa into ebisenzeka. Iziphumo

zazikhwinisa umbhali usebenzisa esi senzi “zazikhwinisa” ukubonakalisa ukuba zazingamkelekanga kuba abantwana aba banawo amandla okwenza kakuhle. Kwisiqendu seshumi elinesine “ukupasa emagqabini” isenzi ukupasa yinto eqhelekileyo kodwa ke umbhali ukhethe ukufakela isihlomelo ukucacisa le ndlela bapase njayo kwisiqendu samashumi amabini anesithathu umbhali usebenzise isenzi “utyibela” othetha ukubonga uncoma into entle, “siceba” osetyenziswa njengento esacingwayo engakaphumeleli simva apha uJoseph esacinga ukuwapeyinta la matye abe mhlophe njenjo-phawu loxolo analo naxa zithe iziphumo zematriki zakweli bakala lincomekayo.

Isakhiwo Sengqondo Esivuselelekayo

Umbhali usebenzisa izakhivo ezithile zokuvuselela ngenjongo yokuphuhlisa iinjongo zakhe zoqhoagamshelwano. Kwi ripoti yejenra yesicatshulwa esi sithetha ngaso “usihrangule ebingxwayibeni isikolo” uvuselelo oluninzi sinako ukulunona ngokuthi siqwalasele intetho yesicatshulwa. Uvuselelo lokuqala olubonakalayo lunxunguphalo oludizwa kukuthi uJoseph engena esikolweni abe ngathi unyathela kwithafa ledabi. Umbhali usibhale isihloko sakhe saluvuselela olu nxunguphalo xa esithi “usihrangule ebugxwayibeni” eli gama ebugxwayibeni lithetha imeko ekukubi kakhulu kuyo nje ngesi sikolo kwisiqendu sesithathu unxunguphalo luboniswa ziifestile ezikrobokrobo, ukuthi saa amatye kuphahla lwesakhiwo, kwaqhun’ uthuli, kugquba ubundlobongela. La mabizana entetho angqina olu nxunguphalo. Okwesibini, indlela umbhali akhethe ngayo amagama akhe uvuselela engqondweni ithemba kwisiqendu sesibini uthi “uJoseph Mbalati onelizwi elizolileyo” oku kuzola kweli lizwi kusinika ithemba lokuba izinto zingalunga nangoku ke uye wakhona umnyinyiva wenzolo esingacacisa sithi unyawo olunye oluya kwinzolo luye lwakho.

Ubugcisa libakala lesithathu eliboniswa kukuxhonywa kwebhodi exela ngempumelelo yesikolo endingathi bobunye bobugcisa ke obo, kuba loo nto yenza wonke ongaphakathi ukutsho abafundi, ootitshala kunye nabazali bajonga ukuzalisekisa okubhaliweyo. uJoseph kwisiqendu samashumi amabini unobugcisa bokunthi azimanye nombutho kaSADTU ade abenguye nasekela nobhala, lonto iyodwa imlolile ukuba ubuchule bakhe bokulawula isikolo buncomeke. Ubugcisa obuye bona bagqibelela bobu buboniswa ngumbhali kwisiqendu seshumi elinesibini xa uJoseph esenza iingxoxo-mpikiswano, imidlalo yeqonga nokufunda izibongo.

Okwesine kubonakala inkuthalo nokuzinikela kwale ndoda ingu Joseph, xa isebenza idle yeqise kwiyure zokusebenza, ukuphangela nangeMigqibelo nokuzimanya nezemidlalo.

4.1.3 Ubahlo Ngenkcazo Yenzululwazi Ngeentlanga

Umda Ka-Yintoni

Umda ka-yintoni sothu-siwuchaze singqiyame kwizinto ezintathu ezi zezi, umxholo, ijenra, umnabo wolwimi. Umxholo singacinga ngawo njengemvelaphi yolwazi ithiyori yovimba ethi yona icebise iiseti zolwazi ezigciniweyo njezicubu zokudibanisa, ziyafikeleleka ukubhenca ziphinde kusetyenziswe zona ekubunjweni komxholo. Umbhali unawo uvimba wolwazi kuba ubona kwisiqendu sokuqala abantwana ababefunda ngabo ootitshala abaqeqeshwayo befana neenkomo ezisengwayo, nolwazi lwemo yezilwanyana uyayazi kuba abantwana abazindlobongela base Mpumulana High School ubafanisa neengonyamathi xa eyibeka. Le meko, “Ekholejini yobutitshala basifundisa ukusenga iinkomo kodwa apha saqeshelwa ukuthomalalisa iingonyama”.

Uvimba wolwazi usinika unqameko lolwazi ekuthi kusetyenziswe umnabo wolwimi ofanelekileyo ngokwemeko ezohlukeneyo. Inkubeko ke nayo inendawo eyidlalayo ekuveliseni umxholo, yinkubeko ethi ibumbe ikamva, yiyo into ebangela ukuba umbhali abhale esi sicutshulwa esinomxholo obhenca ingozi yobundlobongela. Ijenra inokuchazwa njengentetho eneempawu ezithile, neenjongo ezibonakalayo. Isiqalo, umphakathi nesiphelo esicacileyo kwesi sicathulwa esithi “Usihlangule ebugxwayibeni isikolo.” Sikhona isiqalo esinobuciko bokwakha budale umdla kumlesi afune ukudlulela phambili asifunde sonke isicutshulwa eso. Njengoko ijenra inako ukubonisa, icenge, iphinde ibalise, sisibona esi catshulwa siseso sibonisayo kuba sibonisa abalesi abatsha nobadala ngendlela efanelekileyo yokwenza izinto. Abafundi bona mabaqale ngemfundo, bahlonele izinto abazenzelweyo ukuqaqambisa ikamva labo. Abadala mabazole bafane notitshala uJoseph balungise izinto ngokuzithoba nangobulumko umbhali ikwazile ukubhala ngomnabo wolwimi onguwo, kuba xa ubhala ngezolimo okanye ezoqoqosho okanye uhambo ngololiwe ulwimi luyehluka. Kwisiqendu sesihlanu uyizoba kakuhle imeko xa esithi “imeko yaqatsela ngakumbi xa owayeyinkulu-mbuso weza Yena ncakasa”, ukuqatsela oku kuthetha ukuba izinto zaba mbi gqitha.

Umda Ka-Iya Kubani

Enye into ebalulekileyo kunqameko lokubhala kuphuhlisa ithiyori yabalesi. Abalesi babalulekile kudalo lwesicutshulwa nokuvelisa intsingiselo. Unako ke ukuzibuza le mibuzo, ngubani ekufuneka afunde lo mbhalo? Ingaba umlesi yinto ekhoyo? Ingaba umlesi uyaziwa? Ukuba umlesi uyaziwa usondele kangakanani kumbhali?

Kwesi catshulwa kubonakala umbhali ebazi abalesi nezinga abakulo, nemeko yabo kuba ujolise kwabakhulayo abalesi, ootitshala, nabazali. Isihloko sesi sicutshulwa “usihlangule ebugxwayibeni isikolo” sithuma abafundi abanomdla esikolweni ukuba bafunde esi sicutshulwa ukuze bafumana indlela asihlangule ngayo isikolo. Ukuphendula umbuzo othi “ingaba umlesi yinto ekhoyo? Kucacile ukuba abalesi abanjabafundi bakhona kunjalo nje nabazali bakho abaya kuthi bakusifunda esi sicutshulwa batshintshe baqonde ukuba umntwana othi aphumelele ezifundweni zakhe ngulowo uqeqeshiweyo. Ootitshala bayakubona ukuba xa umntu ezinikele emsebenzini wakhe ukhona umvuzo.

Kuyacaca ukuba umbhali ubhalela abalesi abaliqela abangahluzekanga, amopolisa uwachaphezele kuba nanku abantwana behluphezeka kwakugxunyekwa iinkampu zabo ecaleni kwesikolo, ootitshala abazinikelayo emsebenzini kubakho ukonyuka kwezinga lokupasi, abazali abaqeqesha abantwana badala ukuthi bafunde ngenyameko esikolweni. Ukuzibandakanya nemibutho yenkqubela kutshintsha imeko yokulawula. Umnabo wolwimi nokhetho lwesigama sesicutshulwa kubonisa ukuba umbhali banikezelana njovimba omnye wolwazi nomlesi kwisiqendu sokuqala umbhali uthi “Ekholejini yobutitshala basifundisa ukusenga iinkomo kodwa apha saqeshelwa ukuthomalalisa iinjonyama” ngokwenkcubeko umlesi nombhali bayayazi inkomo ukuba ayinabundlobongela xa isengwa, kodwa zona iinjonyama zineengcwangu. Umbhali kwisiqendu seshumi elinesihlanu usebenzise isafobe esithi “bafak” isandla kwimeko entle” ucacisa ukuba abathe bancedisa, umlesi ke uyacacelwa yiloonto.

Umda Ka-Nganjongo Zini

Isakhiwo solwazi lwesicutshulwa lubonisa ukuba injongo engundoqo yesi sicutshulwa kukuvelisa izehlo ezilandelelanayo ukuya empumelelweni umbhali usebenzisa u-“sa” obonisa ukubandakanyeka naye, ukhethe ukumsebenzisa lo “sa” obonisa ukubandakanyeka kwakhe kwisiqendu sokuqala ukuze umlesi ehle naso isicutshulwa eqonde imeko yombhali ngalo ndlela wenza ukuzidibanisa ngqo nabalesi. Umbhali ufuna abalesi bakhe bangalahli ithemba xa kukubi bazi ukuba isekho indlela yokwenza ngcono kunoko. Abalesi kwesi catshulwa siphantsi kophando “usihlangule ebugxwayibeni isikolo” bayayiqonda injongo yokwenza yombhali, nomxholo wokwazisa ekuziseni ulwazi kubalesi zikhona izenzo zokuthetha esizibona kwisiqendu sesithathu kwakuxulutywa, ibhodi exhonywayo, ingxoxo-mpikiswano, imidlalo yeqonga. Kukho nenjongo yokwazisa abalesi gabalala ngomonakalo owenziwa kukungathobeli kwabantwana nokuthi ngalo ndlela bonakalise nekusasa labo. Isicutshulwa sifanelekile ukuba sibhengezwe kuluntu ukuze

batshintshe iindlela zokucinga nezokwenza. Umbhali kwisiqendu seshumi elinesixhenxe ubonisa uJoseph Mbhalati esengxakini yokufuna ukwakha isikolo esitshatyalaliswe ngabantwana kodwa enalo iqhinga acinga ukulenza lokufuna uncedo lwezemali kwiinkampani ezininzi.

Njengoko kuncacile ukuba basuka kwinkcubeko enye, izenzo zinentsingiselo enkulu kunamazivi xa uJoseph ebhala ibhodi yenjongo afuna ukufikelele kuvo baye abantu bahleka kuba beyazi imeko yeso sikolo, kodwa ekugqibeleni zinye zaphuhla iinjongo zakhe.

Umbhali ubonakala ebazi abalesi bakhe ngokolwimi alusebenzisileyo. Kwisiqendu sesine uthetha ngamagosa achubekileyo kwezemfundo nezopolitiko, isiqendu sesibini ukungaginyeki kwesikolo.

Umda Ka-Kutheni

Umnabo wolwini nesakhiwo solwazi sesicatshulwa sibonisa into yokuba umbhali uxelela abalesi ababelana naye ngovimba wolwazi omnye. Umbhali ubandakanya izinto ezingezizo ezo luncwadi namagama azizifobe njengonabo wolwimi, elindele ukuba abalesi baqonde injongo zakhe ezifihlakeleyo. Kwisiqendu sesibini uthi, “njengenywe esakhe sangaginyeki” abalesi abakwibakala elinye wovimba wolwazi nombhali bayaqonda ukuba into eginyekayo yetyiwayo, kodwa xa eli gama lithe lasetyenziswa kwinto engatyiwayo sisafobe zininzi nezinye, kwisiqendu sesihlanu “imeko yaqatshela”, kwaqhum’ uthuli”, “umthetho bewuthathele ezandlenizabo”, bafak’ isandla kwimeko entle”, uzwilakhe. “Umbhali usebenzisa intetho ngqo kuba ebhenca ukubandakanyeka kwakhe kwiscatshulwa eso. Injongo zombhali kukuvelisa uphando lwescatshulwa, kwirisiqendu sesithoba uthi, kodwa sekunjalo sayibeka ibhodi sichaza impumelelo. Le nto iphuhlisa umqolo weetitshala, inqumunu nabazali besikolo saseMpumulana, ukuthi sele beyintlekisa esithilina ngenxa yebhodi ephikisana nemeko yesikolo sabo bangayisusi. Umbhali ujolise kubalesi ukuba xa bezonde impumelelo baqhubeke nayo sele noba sele betyhafiswa. Umbhali ufuna ukwabelana ngokuzeleyo nabalesi ngeenjongo zakhe ezibonakalayo nezifihlakeleyo. Injongo yokubhala ayixhomekanga kwijenra siyaziphawula iinjongo zombhali apha kwesi scatshulwa ukuthi ujongene nokubumba ikamva loluntu jikelele kuba uyaqonda ukuba isizwe esinolutsha olufundileyo likhona ithemba lesizwe esigqamileyo, xa abantwana bengafundi besonakalisa izinto eziluncedo kubo bayakwenza isizwe esitshabalalayo naxa sele bebadala.

Kwisiqendu samashumi amabini anesihlanu kuveliswe ngolu hlobo injongo yombhali “oku kuza kuhlala kuisifundo kwisizwe ukuba sokuze siphinde sivumele isikolo sethu sijongwe njengomalahlwa nofele”. Ezi njongo siqikelelwa ukuthi ziyazalama neembono zoqhagamshelwano yiyo loonto zingafihlakalanga. Umbhali ukhetha ukungabinacala xa esithi kwisiqendu seshumi elinesine “kwabakho amahum-hum okukrokra” nalapho ufuna ingqondo zabalesi ukuba zenze ezazo izigqibo besebenzisa ulwazi olo abanike lona.

4.2 ABAFUNDI ABAKHU LELWAYO: KUFUNeka BAYE ESIKOLWENI?

4.2.1 Isivakalisi Soqikelelo Esenzayo

Imbono yesivakalisi esenzayo siphanda indlela umbhali asebenzisa ngayo ulwimi ekuphuhliseni iinjongo ezininzi. Kwakhona ithi iphande uzalwano oluphakathi kwesakhiwo nentsingiselo yesicatshulwa. Kwesi sicutshulwa “abafundi abakhulelweyo: kufuneka baye esikolweni?” umbhali usebenzisa ulwimi olusulungekileyo ukuzoba ububi obubhencwa ngumfundi xa enxibe iyunifomo esiya esikolweni. Uthi xa eyibeka uThandi ongunozala womntwana omithiyo “ukumvumela aye esikolweni kukuncoma akwenzileyo” uthi yena uGqr MP Ngatana wezifo zabasetyhini, “kukuziphatha okubi, uluntu oluya kulufumana kunzima ukukushenxisa”. Isihloko esi sesicatshulwa sihlupheza ingqondo yomleso ukuba afune ukuphendula esi sihloko singumbuzo ukubonakalisa ezakhe iimbono.

Igama elithi “abafundi” elibonakala ekuqaleni kwisihloko sesicatshulwa lidiza abantwana abakwiziko lemfundo nabaqeqeshwayo ukuba babe ngabemi abalulutho belizwe elizayo bephucukile engqondweni, emphefumleni nasemzimbeni. Kubekho ke imeko ephikisana nokucinga kwethu xa kusetyenziswa eligama “abakhulelweyo” akufiki kuthi ukudibanisa umfundi nokukhulelwa. Kwisiqendu sesibini kusetyenziswa ngumbhali isivakalisi esithi “sisithuko kwisikolo sakhe”. Imeko yomfundi onxibe uyunifom idiza isikolo sakhe nenqununu yakhe, kwakunye nabo bazititshala zakhe. Xa ke ebonwa emithi uxelela uluntu ukuthi alukho uqeqesho apha kwabo bahleli kuso, yiyo ke loo nto athi umbhali “sisithuko”. Iyancomeka indlela umbhali ayibeke ngayo kwisiqendu seshumi “ulutsha olukhulelweyo”, eli gama “ulutsha” linokuba ngabantwana abangafundiyo abanokuthi kungagxekeki kakhulu kubo xa bekhulelwe. Kwisiqendu samashumi amabini anesinye uthi umbhali “kwinkcubeko yethu sisono ukukhulelwa ungatshatanga. Loo nto inika indawo yokuthi ungakhulelwa, kodwa tshata eli gama: sisono lisikhumbuza ngesohlwayo sika Mdali wethu.

Umbhali uyizoba kakuhle le meko kwisiqendu seshumi elinesithandathu “abantwana bethu mabagqibe enobana bafuna ukuba ngoomama okanye ukuba ngabafundi. Abanakubamba macala” ngale ndlela ukuba ngumbolo-mbini kuyabhidisa kuluntu loo nto ibhencwa leli gama lithi; abanakubamba macala. Le nto kwakhona ingqiniva yi ntombazana kaThandi okhethe yena ukufuna unisebenzi ondle umntwana wakhe oyintombi uthi. “andifuni kuba ngumthwalo nakubani”.

Olwaziwayo Nolutsha Ucalucalulo

Kolwaziwayo nolutsha ucalucalulo umphandi uchaza u-olwaziwayo njengolwazi ebelukhe kwathethwa ngalo kuqala kwisiqendu seshumi elinane neshumi elinesibini uthi umbhali “abanye bangacinga kufanelekile ukuba uye esikolweni umithi” u-“Abanye” ubonakalisa ukuba intloko yesivakalisi iyaziwa kukhe kwathethwa ngayo kwezinye ezingaphambili izivakalisi nakwisiqendu seshumi elinesibini “Abanye bangakhalaza bathi ukuthintela abafundi abamthiyo” nakule meko bayaziwa aba bakhalazayo. Likhona ulwazi olutsha oluveliswayo kwesivakalisi esingentla imeko le yokuba uluntu lofumana kunzima ukushenxisa lo mkhwa wokuya esikolweni umithi. Kwesinye isivakalisi luveliswe ngolu hlobo ulwazi olutsha lokuthi umfundi omithiyo uphazamisa amalungelo abanye abafundi xa sijonga isihloko esithi. “Abafundi abakhulelweyo: kufuneka baye esikolweni ulwazi olutsha labafundi abakhulelweyo luveliswe ngezantsi yintombi kaThandi eyekisiweyo ngumama ukuba iye esikolweni imithi, nomnye umfundi wase Alexandra ongumama wabantwana abathathu.

Esi sihloko sibekwe sangumbuzo ukuze sithimbe umdla womlesi ukuze afunde ejonge ukusombulula nokuphendula lo mbuzo nokuthi afumane ulwazi olutsha. Ngalo lonke ixesha efunda umlesi ufumana ulwazi olucalulweyo olutsha olunokuthi limthathe limse kolo ebeluvile nabelwazi ngaphambili. Zonke iingxaki nezisombululo ezibhaliweyo kwisicatshulwa zinika inkcazo embaxa kwinto umlesi ayaziyo ngaphambili. Abalesi abaninzi bayathanda ukufunda izicatshulwa ezithi zinike ingxaki athi yena angumlesi ajonge phambili ukuva izisombululo kwisicatshulwa eso: “Abafundi abakhulelweyo: kufuneka baye esikolweni?” umlesi uvuselelekile ukuva ukuthi uluntu luyibona njani le nto zikhona izimvo ezininzi ezibekiweyo.

uThandi oye yena wamkhupha owakhe umntwana omithiyo esikolweni ungqinelana noGqr MP Ngatane no Khosi Thamba abayibona ingafanelekanga into yokuba baye esikolweni abafundi abamthiyo. Umthetho we demokhrasi, uJulius Malema no Lebelo osisithethi sika

Ignatius Jacobs oyi MEC kwezemfundo basekubeni abafundi mabayekwe bafunde, ulwazi olutsha ke kukukhusela amalungelo abo kuba nabo bamithisileyo bayayekwa.

Umbhali wesicatshulwa usebenza njengomniki wolwazi okanye umazisi wolwazi xa yena umlesi ebonakala njengomamkeli wolwazi ngokuthi afunde. Kukho uzalwano oluluqilima phakathi kombhali nomlesi.

Ucalucalulo lwesihloko esithethayo

Ucalucalulo lwesihloko esithethayo luchaza into isivakalisi esingayo. Isihloko sesi sicutshulwa sichaza sibonisa ukungaqiniseki koluntu malunga neyona nto ilungileyo emayenzeke xa umfundi athe wamitha. Umlesi uzilindele ukuziva izimvo zabantu ngabantu kulo mba eqonda kanjalo ukuba zinako ukwahlukana kuxhomekeke ngendlela abazisekela ngayo izimvo zabo. Umxholo wesicatshulwa ubonakala njengento ethethayo kuba uvuselela ingxoxo engqondweni yomlesi unika nokuthi abalesi bazibone nabo bema-kwicala elithile ngokuxhomekeka bubunzima bezimvo zalowo uxoxayo. Kwesi sicutshulwa siphantsi kophando. Abafundi abakhulelweyo: kufuneka baye esikolweni? Zikhona iintetho ezakhayo eziboniswa ngumbhali kwizimvo zabantu abohlukeneyo: “amantombazana afundayo makahlukane nokuba neendibano zesondo, abeke imifundo phambili, kodwa umfundi omithiyo ngaba akaphazamisi amalungelo abanye abafundi? Kwisiqendu seshumi elinesini: “ukuvumela ulutsha olumithiyo luye kumagumbi esikolo kukunika umntwana ilayisensi yokuba abe ezula namakhwenkwe uthi kwisiqendu seshumi elinesixhenxe: “Babini abantu abaza nomntwana. Akulungile ukuba la mantombazana ibe ngawo atsala nzima”.

Ugxininiso kuqikelelo olungaphambili

Ngokubhekisele ku Grabe no Kaplan (1996) esi sibini samagama sibonisa ulwazi oluthi lugqanyiswe okanye lugxininiswe nolwazi olunguvimba, kwisivakalisi esikwisiqendu samashumi amabini anesibini “Asikeva ukuba bakhe baphathwa kakubi ngabafunda nabo: asibeva aba kuthethwa ngabo kodwa ngenxa yomelo oluboniswa sisimelabizo sentloko “ba” esifakelwe kwisenzi –“phathwa” sibonisa ukuba intloko yinto esele isaziwa kunokwenza impixano xa umlesi angasiqala phakathi isicutshulwa angathi angaqondi athi uGrabe no Kaplan (1996) luqikelelo olungaphambili.

Isihloko Esiqhubekayo

Luhlobo lwesithathu olu lophando olujolise kumsebenzi wophuhliso lwesihloko kwintetho ebandakanya umsebenzi ka Givon (1983) othi usibonise isihloko njengesibizo esisoloko sibonakala rhoqo okanye ekuthethwa ngaso mpela-mpela njengolo intetho iye iqhubeka kwisicatshulwa. Igatya sibizo: “abafundi, amantombazana” ezi zibizo zayanyaniswa nokumitha abavumelanayo abaxoxa kwesi sicutshulwa ukuba akulunganga kodwa bahlukane ngezimvo xa kufikwa kulo mba wokuba bavunyelwe na baye kumagumbi okufundela. Igatya sibizo “ulutsha” liyasetyenziswa njengegama eliquka wonke umntu ofundayo nongafundiyo. Kuba umbandela esithetha ngawo apha kukuba baye na esikolweni sidibana rhoqo neli gatya sibizo “isikolo” maxa wambi senziwe isihlomelo sendawo “esikolweni” okanye isininzi sasi-“izikolo”.

Igatya sibizo umntwana lisetyenziswe ukubonisa nokudiza ukuba lo unokuthi akhulelwe akakalungeli ukuba enze njalo ngenxa yenqanaba akulo isibizo” isondo “liyafumaneka kwiziqendu ezininzi ukubonakalisa ukuba siyaqhubeka nanjengoko isiso isibizo esenza isicatshulwa siphuhle “lisondo” elenza amantombazana amithe.

Undindwano lwesicatshulwa

Undindwano luhlobo oluthile olukhoyo kumphezulu wesicatshulwa okanye isivakalisi esithi sibonise uzalwano olukhoyo phakathi kwezivakalisi okanye izicubu zamagatya kwizicatshulwa. Zikhona izinto ezisetyenziswayo ukudibanisa imo yomphezulu wesicatshulwa njengomelo, ushiyo, udibaniso nozalwano lwesigama, uphindaphindo, udibaniso, izithetha ntonye nezichasi. Kwisivakalisi esikwisiqendu sesibini umbhali uthi “ukumvumela aye esikolweni kukuncoma akwenzileyo, asiva ukuba ngubani lo avunyelwayo?, evunyelwa ngubani kodwa ngenxa yomelo lwamagama asetyenzisiweyo kwesi senzi ukumcumela u-u-umele wena mzali u-m-isivumelanisi senjongosenzi esimele injongosenzi umntwana. Izihlanganisi u-kodwa udibanisa izivakalisi ezibini, nakuba kwisiqendu sesine saba ziintshaba de (isihlanganisi) singathethisani tu nakuba sihlala ndlwini enye “ndingacebisa apha naphaya kodwa soze ndimgxothe”, lukhona uphindaphindo lwezikhombisi “apha, naphaya”. Isithetha ntonye “ibhinqa, umfazi”, intombazana, zibonisiwe ngumbhali kwesi sicutshulwa siphantsi kophando. Maxa wambi umbhali usebenzisa ukumitha okanye ukukhulelwa. Igama elithi ulutsha lisetyenzisiwe ukuquka abantwana bonke abaselula lisenokuba ngamantombazana okanye amakhwenkuve. Umbhali uzibonakalisile izilanduli kwisiqendu samashumi amabini anesibini uthi umbhali “asikeva, akuncedi” loo magama abonisa ukuchasa.

Isakhiwo sesivakalisi

Kwithiyori yolwimi, isinteksi, nesemantiksi ziyafumaneka. Ikhomponethi ye sinteksi idibanisa iintlobo zokwenza zamagatya iintlobo zokwakhiwa kwamabinzana entetho nokudibanisa amabinzana lawo ukwenza isicatshulwa. Kwesi sicutshulwa “abafundi abakhulelweyo: kufuneka baye esikolweni? Mve umbhali xa ebumba amagatya akhe kwisiqendu sesibini, “ukumvumela aye esikolweni kukuncoma akwenzileyo” nangona umbhali engabhalanga yonke into le kodwa ngenxa yesivumelanisi senjongosenzi enju “m” phaya ukumvumela sinako ukuqonda ukuba kuthethwa ngomntwana.

Kwisiqendu sesibhozo ithetha ithi intombazana kaThandi “Ndicebisa amanye amantombazana afundayo ukuba angafihleli abazali” ukhethe ukujolisa ngqo intetho yakhe kumantombazana afundayo ngokuthi asebenzise isichazi “afundayo” nanjengo isihloko sijolise kubafundi abakhulelwayo. Kukho isivakalisi esibunjwe ngolu hlobo kwisiqendu seshumi “sekunjalo uthe amanyathelo anzima aya kuthathelwa nabani na othintela ulutsha olukhulelweyo ukuba lungafundi”. Izikolo ngamaziko emfundo alawulwa ngootitshala nequmrhu labazali elinokuthi kanti linxamnye nengcamango yokuba abafundi bayeke bakumitha”, esi sivakalisi ke sibunjelwe ukulumkisa bona kufuneka abantu bonke behambisene nomthetho welizwe. Umlesi kufuneka aqonde mhlophe ukuba nangona abaphathi belizwe beliqonda ihlazo elenziwa ngamantombazana ngokuthi azalele abantwana ezithoyilethi kufuneka kodwa bevunyelwe baye esikolweni. Uthi umbhali kwisiqendu samashumi amabini anesithathu, “asibathetheleli abafundi abamithiyo kodwa abo baba ngamaxhoba kufuneka bavunyelwe kuze kulunyukisive abanye ukuba banga weli kwimpazano efanayo”.

Xa umbhali azoba ububi bokuvunyelwa kwabafundi abakhulelweyo baye kumagumbi okufunda uthi kwisiqendu seshumi elinethoba “kukwayithoba isidima inkqubo yokuziphatha kakuhle esizama ukuyibethelela” ootitshala banezifundo abazenzayo esikolweni ezifundisa abantwana iindlela zokuziphatha kakuhle lungaveli umitho oludalwa sisimo esingekhoyo kwabo babelana ngesondo. Kwisiqendu samashumi amabini ananye uthi umbhali “kwinkcubeko yethu sisono ukukhulelwa ungatshatanga ngaso esi sivakalisi umbhali uyalonyusa iqondo lale meko yokungakhulelwa, ngokuthi ishukumise izazela zabo bayenzayo le nto yokwabelana ngesondo. Zikhona zona izivakalisi ezikwicala elikhusela abafundi abakhulelweyo kwisiqendu samashumi amabini anesibini uthi umbhali “kufuneka baphathwe ngokufanayo naye nawuphina umntu ogulayo banikwe amathuba afanayo okufunda njengalawo afanayo nababamithisileyo”.

Kukho undindwano oluboniswa zizihlanganisi nokuthi kusetyenziswe isakhiwo sokwenziwa ukuphuhlisa umvavakalo yezivakalisi kwisiqendu seshumi makungacalulwa, ayakuthathelwa ayohlwaywa, makavunyelwe, ukuphathwa banikwe. Ezi zenzi iziyafumaneka kwisicatshulwa sonke.

Ithiyori yesemantiki izama ukubonisa intsingiselo kwizinto nezehlo. Umbhali usebenzisa igama “luyawacekisa” ukubonisa ukuba uluntu aluwathandi kakhulu amantombaza akhulelwayo.

Isigama

Isgama siyanwenwa siye kwisenteksi, simantiki, undindwano nonamathelwano kuququzelelo lomphezulu nomphantsi wezivakalisi. Isigama sincedisela ikhomponethi yesintaksi ekuziseni iseti yezinto eziluncedo ngokwesinteksi ezinjenge simnini. Kwisiqendu seshumi elimesithathu uza- osisimelabizo sesimnini udibana no i-oliceba lesibizo wehlelo lesibhozo isikolo za $+1 > e =$ zesikolo. Abafundi bezala kwithoyilethi zesikolo xa kuboniswa isininzi sehlelo 2(a) kuphinda phindwa izikhaniso kwisiqendu samashumi amabini anesibini “ootitshlakazi kubikwe bebaphatha kukubi”.

Undindwano lwesigama lukhona kuzo zonke iziqendu ngendlela ekufakwe ngayo amaceba ezibizo, kwizibizo ezifanelekileyo, nezihlomelo zendawo ukuchaza nokucacisa izenzi. Zikho imeko ekuthi lingafakelwa iceba ukubonisa unamathelwano nondindwano emva kwesilanduli kwisiqendu seshumi elinesithandathu “abanakubamba macala” nasemva kwesimelabizo sokukhomba kwisiqendu sesithathu “le ntwazana”, kwisiqendu samashumi amabini “le meko”.

Umbhali usebenzisa izinto zobuciko ezinjengochazo, kwisiqendu sokuqala uthi “ababukeki ukubona ulutsha olumithiyo lunxibe iyunifom” ukubalisa kwisiqendu sesithathu “le ntwazana ikwazile ukufihla ukumtha kwayo” ukuvelisa, kwisiqendu sesihlanu “ndilusizi ngomntwana wam kodwa ngoku ungumama kwaye kufuneka azenzele izigqibo ngobomi bakhe” zikhona imeko eziphikisanayo xa ootitshala befundisa ukuba iindibano zesondo zingabikho kube kuvunyelwa abafundi baye esikolweni bekhululwe uthi xa eyibeka umbhali le ntlungu kwisiqendu seshumi elinethoba “siba yintlekisa kulo xa sithetha ngokungabi neendibano zesondo okanye ukuba neendibano zesondo ezikhuselekileyo”.

4.2.2 Unamathelwano

Unamathelwano yikhomponethi yokubhala uphando nokubhala imiyalelo kwakhona ibunjwe luluhlu lokutolika komlesi. Luthi luvelise ukuba umlesi lo ingaba unalo na ulwazi ngemeko yesikolo ukuthi kulapho umntwana abunjwa khona ukuze abengumi osulungekileyo kwilizwe elizayo, nokuthi unayo na inkcubeko yakwa ntu malunga nokumitha kwentombaza, athi xa eyibeka umbhali kwisiqendu samashumi amabini ananye “kwinkcubeko yethu sisono ukukhulelwa ungatshatanga”. Imibuzo esingayibhekisa kumlesi ukuzama ukwenza olwakhe ngulwazi analo yile, ingaba umlesi ungumntu oselula okanye omdala angaba nalo ulwazi “ngamaqhikiza” axelwa ngumbhali kwisiqendu seshumi elinesuthandathu?

Ingaba umlesi ungumntu onomdla kwizinto zopolitiko ukukwazi ukoyamanisa ezi mbono zika Bafana Ncube, uJulius Malema, Lebelo osisithethi sika Ignatius Jacobs oyi MEC? “Kwezemfundo lelona bathi liliugelo lomntwana ngamnye ukuba afunde”. Ingaba umlesi unalo ixabiso lokuncoma intombazana eziphethe kakuhle uluze abe nokuyincoma okanye ayigxeke le nto yokumitha kolutsha. Umlesi lo ungumntu ozicingela yedwa okanye uyakwazi ukucingela nabanye abantu xa enokuthi avumele amantombazana azalele ezithoyilethi zabanye abantu abazihloniphileyo abamtha bona?

Uvimba Ongenguye Owulwimi

Unamathelwano lusiso isiphumo solwazi nolandelelwano olwaziwayo oluya kuthi umlesi abe nako ukulikhumbula ukubonisa ungqameko olunamatheleneyo lomyalezo, yenye ke yezinto ezingezizo ezolwimi. Umbhali ubhale isihloko sezicatshulwa sakhe ngombuzo buciko “abafundi abakhulelweyo: kufuneka baye esikolweni? Luyafuneka ulwazi olululo apha, lukamlesi, umlesi njengoko enguye okanye wayekhe wanguye umfundi uyayazi imeko ekufuneka abe kuyo umfundi, uyakwazi nokwahlula okubi kokuhle. Kubalesi abasele bekhulile iyothusa into yokuba umfundi omithiyo aye kumagumbi okufunda nanjengoko inkcubeko yakuntu ingahambisani nale meko yiyo ke into abangela ukuba umbhali ayicacise ngokuthi “luyawacekisa” uyibona uBrown no Ule (1983) unamathelwano njengendalo yomlesi ngaphandle kokuba ibe yimveliso yesicatshulwa xa umlesi engenawo uvimba wolwazi, nolwazi lweliwe akanako ukuwaqonda la magama, amaqhikiza, isondo, amaxhoba.

Umba wesithathu oyinto engeyiyo eyolwimi yithiyori yomfaneleko ebomwa ngu Sperber no Wilson 91986). Umlesi kufuneka abe nako ukutolika ulwimi olusetyenzisiweyo kwesi sicutshulwa olune ngolu, kukunika umntwana ilayisensi, abanakubamba macala, ukuthoba isidima.

limbonakalo zokusebenza okwenzayo

Ngumba lo oxhomekeke ukuba izinto, iziganeko zidityaniswe kanjani ukuze zenze isicutshulwa. Lo mba ulandela uthethathethwano lwesicutshulwa nemfaneleko yesicutshulwa, yinto etsho ke sibuze lo mbuzo, kusilungele na ukufunda ngabafundi abakhulelweyo? Negalelo elenziwa ngamagosa athile aquka abapolitiki. Simbona umbhali enezimvo ezilungileyo kumlesi ngokuthi asebenzise ulwimi olulula aya kuthi umlesi aluqonde? Nokuthi abhale ngesihloko esenzekayo kulutsha? Nento ethi ithobe isidima senkqubo yokuziphatha kakuhle ibuye ibe sisono ukumitha komntu ongatshatanga?

Umxholo wesicutshulwa wenza isilumkiso kubalesi abakhulayo ngakumbi kumantombaza ukuba bangangeni kumgibe wokwabelana nesondo ukuze amithe uthi umbhali kwisiqendu samashumi amabini anesithathu “kufuneka babacen bbese ngokuba neendibano zesondo” sivakala kamnandi esi silumkiso xa sivele phaya kwintombi kaThandi kwisiqendu sesibhozo, “ndicebisa amanye amantombazana afundayo ukuba angafihleli abazali bawo izinto, axoxe nabo ngemiba engesondo, amantombazana afundayo makahlukane nokuba neendibano zesondo abeke imfundo phambili. Intombi kaThandi ixhobisa ulutsha ngobugcisa bokwenza izinto zokuqala kuqala ezamva mva. Esi sicutshulwa siphantsi Kaphando sibonisa indalo yombhali ukuba uphantsi kwefuthe le demokhrasi kuba naku emikela wonke umntu indawo yokuba athethe atsho ezakhe izimvo ngalo mabandela wokufunda kwamantombazana amithiyo. Umbhali ungumntu onenkathalo ngendlela le yokuba avumele abantu abasuka kwizintlu ngezintlu, iingcamango zika MEC kwezemfundo siyaziva, uGqr MP Ngatene wezifo zabasetyhini uyazibeka naye, igqwetha uBafana Ncube unezakhe naye izimvo ukumkani Kenneth Kgakgudi uzivelisile naye ezakhe iingcinga noJulius Malema ongu Mongameli we Congress of South African students (COSAS) uyatsho naye.

Umbhali iyalinika ithuba lokuba umntu akhe asebenzise intetho ngqo ethi yona ubonakalise ukubandakanyeka kwabantu abahlukeneyo kwisicutshulwa sakhe into ke leyo esenza siphinde sibe nabo ubunyani sibonisa nengqondo yokubanga. Uthi uKenneth

Kgakgudi “kwinkcubeko yethu sisono ukukhulelwa ungatshatanga” athi xa ezithethela uJulius malema “kufuneka baphatwe ngokufanayo naye nawuphi na umntu ...” uBafana Ncube yena uthi “amantombazana ayohlwaywa ngokukhulelwa ...”

Ilizwe Lolwazi Olunguvimba

Unalo ulwazi olunguvimba umbhali kuba naku kwisiqendu seshumi elinesithandathu esazi ukuba iinkonde ezinika iingcebiso kumantombazana “ngamaqhikiza”. Umbhali iyibeka iphuhle into yokuba umntu xa sele engumama womnye kufuneka azithathele ezakhe izigqibo ngobomi bakhe xa eselekezela kulwazi olunguvimba unoloyiko lokuba uluntu luvumele amantombazana amithiyo aye esikolweni uthi kwisiqendu seshumi elinesibini “kukuziphatha okubi uluntu oluya kukufuman kunzima ukukushenxisa. Isizwe ngasinye sinenkubeko yaso esigqiyame ngayo ekuthi ke kungafuneki ukuthi inyashelwe phantsi luluntu nje ngalo mba wokuba amantombazana amithiyo aqhubeleke nesikolo.

Ukwamkela

Intombazana kaThandi ibonakalisa ukuyamkela imeko yokuba engumama wentombi yakhe uthi xa eyibeka kwisiqendu sesithandathu “ekuphela kwento ebekufuneka ndiyenze kukufumana umsebenzi ukuze ndondle umntwana wam oyintombi “andifuni kuba ngumthwalo nakubani”. Ngale ndlela ayibeka ngayo kuyacaca ukuba usenganguwo umthwalo kaThandi umama wakhe ngokuthi amondlele umntwana wakhe okanye abe ngumthwalo woyise wosana lwakhe, kuyacaca ukuba uyise womntwana akayingeni indaba yokondla. Xa ootitshala befundisa esikolweni indlela elungileyo yokuziphanta kwamantombaza baba yintlekisa kubo, ngoba bebona abanye bevunyelwa kumagumbi okufunda bekhulelwe babonakalisa ukungayamkeli le mfundiso.

La magosa amenyiweyo ukuba abhale izimvo zawo amanye ayayamkela amanye akayamkeli le nto yokufunda kwamantombazana amithiyo ayazibeka izizathu zonke ziyevakala kuxhomekeke kumlesi ukuba ukuthi yena wamkela eliphi icala na.

Ukhetho Kwezenzi

Umbhali ukhetha asebenzise inani eliminzi lezenzi ukuvelisa iinjongo zakhe. Izenzi zizo ezinika uqhagamshelwano lwezimvo nokuthi luphuhlise okuthethwa sisicatshulwa. Isicatshulwa esithetha ngaso sichukumisa ikusasa lwetyatyambo zelizive: amantombazana kwisiqendu sokuqala sivula ngesenzi esikwimo yokulandula “akubukeki” into enganawo umfaneleko ayibukeleki, into ivuselele izinto ezininzi engqondweni yalowo

ujongane nemeko enjalo “kukuncoma” into xa intle iye iqhwatyelwe izandla ngababukeli, xa ngale ndlela umbhali asisebenzise ngayo esi senzi sithi siphikisana nesi sithi “ayibukeki” kodwa esi zenzi sisetyenziswe kwisafobe sokuphoxa “ukumvumela aye esikolweni kukuncoma akwenzileyo. Isenzi “ndingamcebisa” kwisiqendu sesihlanu sibonakalisa uhlobo lokungathisa ngokuthi lifakelwe u –“nga” akaqiniseki uThandi nokuba angalithatha na icebiso lakhe kuba naye sele engumama womntwana wakhe ekufuneka azenzele ezakhe izigqibo.

Kwisiqendu sesihlanu kukho isenzi “waxoxa” esinesikali esingaphezulu “kuno wathetha” nangona zithetha into enye, xa kuxoxwa kushukuxwa umba othile ngabantu ababini nangaphezulu kulindeleke wonke umntu abonise ezakhe izimwo zilindeleka ukuba zihlonitshwe ingakumbi xa ezisekela. Kwisiqendu seshumi uthi umbhali “makungacalulwa” sisenzi sikwimo yokulandula, siza ke esi senzi sisilumkiso kuthi balesi kwisiqendu seshumi elinanye isenzi “kukubabandeza”. Uxela ukuba asibanika into ebemelwe ukuba bayayifumana eyinifundo ke kule gem. Esi senzi sibhenca ukungafaneleki kwento yokubathintela bangayi esikolweni abafundi abamithiyo. Kwisiqendu seshumi elinesihlanu u-“mabagqibe” sisenzi esikwisiyaleli esinyanzelisayo ukuba basenze isigqibo sokuba ngabantwana besikolo okanye oomama. Zininzi isenzi ezikuhlobo lokukhanya ezisetyenzisweyo ukwenza intsingiselo kwisicatshulwa: ukukhupha, ukuvumela, ukuthintela, ukuxelela, ukufumana.

Isakhiwo Sengqondo Esivuselelekayo

Umbhali usebenzisa izakhiwo ezithile zokuvuselela ngenjongo yokuphuhlisa iinjongo zakhe zoqhagamshelwano. Kwi ripoti yejenra yesicatshulwa esi sithetha ngaso “abafundi abakhulelweyo: kufuneka baye esikolweni?” uvuselelo olunzi sinako ukulicubungula ngokuthi siqwalasele indlela iintetho yesicatshulwa ebekwe ngayo. Uvuselelo lokuqala olubonakalayo ngumsindo othi uvuselelwe ligama esisetyenziswe ngumbhali kwisiqendu sesibini eli gama lithi “sisithuko” xa amantombazana amithiyo enxibe iyunifom esiya esikolweni luye luphele tu uthando nokubukeleka komntwana wesikolo. Nanjenjoko iyunifom ixela isikolo umntwana afunda kuso sisithuko ke xa embolombini engumama engumfundi into evuselela umsindo kulowo ulesayo, kuba nangona kunjalo kungenzeka ukuba abo baphethe esi sikolo sizotywa ngulo mfundi kakubi abanjalo.

Uvuselelo lwengqondo lwesibini oluthi luzotywe ngumbhali ngamagama awakhethileyo kwisiqendu sesixhenxe “yinkathalo”, ithi intombi kaThandi “andifuni kuba ngumthwalo eli

gama lithi “umtharalo” libonisa into enzima kodwa sithi simqonde ngalo ukuba unayo lo mntwana inkathalo kuba akafuni kuba ngumthwalo. Ube nganguwo umthwalo kunina uThandi okanye kuyise womntwana wakhe acele isondlo kodwa akafuni.

Ukubonisa uvuselelo lwesithathu umbhali uvuselela “uloyiko” xa sifunda eli binzana “amanyathelo anzima” oko umbhali ukubonisa kwisiqendu seshumi. Kuba kho uloyiko kumlesi kuba kuyacaca ukuba ukuthintela amantombazana angayi esikolweni kungakufaka enkathazweni enkulu kuba wena uphikisana nomthetho welizwe, akulilo ithandazwe iyakudiza le nto ukuba usangqisha ngesidala eso sengcinezelo nocalucalulo. Okwesine luyabonakala uvuselelo kwisiqendu seshumi elinesixhenxe xa udibana neli gama “atsala nzima”. Kuvuseleleka ingcinezelo yabasetyhini into ke leyo engathandwayo ngumthetho, bakhuselekile abafazi kumzantsi Afrika omtsha xa ke bezakutsaliswa nzuma ungazibona usengxakini. Akuncedi ukuyifihla kwa into yokuba xa kusohlwaywa koklwaywe intombazana yodwa bakugqiba ukuba bebabini abantu abeza nomntwana iyekwe inkwenkwe yona iqhubeleke nezifundo zayo athi umbhali yiyo le nto amabhinqa ingawo amaninzi angafundaga.

Igama elithi “luyawacekisa” elikwisiqendu seshumi elinesibhozo livuselela “usizi” elithu lubekho kuwe wena ufundayo nelibonakala lilelesihlanu kwesi sicutshulwa sithetha ngaso. Siva kakubi xa abantu benokuthi bafikelele kumgangatho wokuba bacekise abanye abantu ngenxa yokumitha uyibeka ngolu hlobo umbhali “emaphandleni asokola kakhulu kungapheleli nje emfundweni noluntu luyawacekisa.”

4.2.3 Ubhalo Ngenkcazo Yenzululwazi Ngeentlanga

Umda Ka-Yintoni

Umda ka-yintoni sothi siwuchaze singqiyame kwizinto ezintathu ezi zezi umxholo, ijenra nomnabo wolwimi. Umxholo singacinga ngawo njengemvelaphi yolwazi, ithiyori yovimba ethi yona icebise iiseti zolwazi ezigcimweyo nezicubu zokudibanisa, ziyafikeleleka ukubhenca ziphinde kusetyenziswe zona ekubunjweni komxholo. Umbhali unawo uvimba wolwazi kuba umbona kwisiqendu sesibini xa esithi uThandi “ukuvumela umntwana aye esikolweni kukuncoma akwenzileyo” uyazi umbhali ukuthi ukumitha ungatshatanga kwaXhosa akuvumelekanga wenze inyala lokuthi uzikhethele ukuba ngumama womntu akafanelekanga kumagumbi okufundela. Xa sijongana nomxholo sibona inguwo oyinkcubeko ethi ibumbe ikamva nebangela ukuba umbhali abhale esi sicutshulwa

esinomxholo obhenca ingozi yokuyekwa kwabafundi abasele kumbovu ukuba bazale babe nabanye abafundi kwenzeke bazalele ezithoyilethi zesikolo loo nto iphazamisana namalungelo abanye abafundi. Ijenra inokuchazwa njengentetho eneempawu ezithile neenjongo ezibonakalayo. Isiqalo, umphakathi nesiphelo esicacileyo kwesi sicutshulwa sikhona. Isihloko sinombuzo buciko othi utsale umdla kumlesi ukuze afunde ejonge ukuphendula umbuzo lowo. Umvimba wolwazi usinika unqameko lolwazi oluthi lusetyenziswe umnabo wolwimi ofanelekileyo ngokwemeko ezohlukeneyo. Njengoko iyenra inako ukubonisa, icenge iphinde ibalise sisibona esi sicutshulwa sibonisa ukuba ulutsha ngobungozi bozidibanisa nesondo kwabantu abafundayo nokuthi mabaqale ngemfundo balibale ngezinto zesondo. Le jenra icenga xa isithi “asibathetheleli abafundi abamithiyo kodwa abo baba ngamxhoba kufuneka bavuyelwe kuze kulunyukiswe abanye ukuba bangaweli kwimpazamo efanayo”. Intwazana iphuhlisa umba wokubalisa xa ixelela i-Bona ngokufumana kwayo abantwana ababini iseseprimari nalowo yamfumana ikumabanga aphakamileyo yatsho yangumama wabantwana abathathu.

Umda Ka-Lya Kubani

Enye into ebalululekileyo kunqameko lokubhala kukuphuhlisa ithiyori yabalesi. Abalesi babalulekile kudalo lwesicutshulwa nokuvelisa intsingiselo. Unako ukuzibuza le mibuzo: ngubani ekufuneka efunde isicutshulwa? Ingaba umlesi yinto ekhoyo? Ingaba umlesi uyaziwa ukuba umlesi nyaziwa usondele kangakanani kumbhali?

Kwesi sicutshulwa siphantsi kophando kubonakala umbhali ebazi abalesi nezinga abakulo, nemeko yabo. Ujolise esi sicutshulwa kulutsha, ootitshala, kubazali nakuluntu jikelele. Esi sicutshulwa sithuma abafundi abanezazela ukuba bohlukane nezinto zesondo bajonge imfundo kuqala xa siphendula lo othi ingaba umlesi yinto ekhoyo? Kuyacaca ukuba umfundi yinto eyaziwayo ngumbhali, kuba nanku ekhethe ukubhala ngento ehlupha uluntu lonke into yokumitha kwamantombazana esafunda esiza nengxaki kubazali babo yokondla amasana, amakhwenkwe ongoyise bentsana ebalekile.

Le mibandela iyafunwa ukuqwalaselwa luluntu lonke ngoba ichukumisa ulutsha esililindele ukuba libe ngabemi belizwe elizayo. Umnabo wolwimi nokhetho lwesigama sesicutshulwa lubonisa ukuba umbhali banikezelana ngovimba omnye wolwazi nomlesi. Akukho apho kubonakala ingathi umlesi anganengxaki yokungaqondi okuthethwa ngumbhali isigama asikhethile yo umbhali siyalandeleka.

Umda Ka-Ngantjongo Zini

Isakhiwo solwazi lwesicatshulwa lubonisa ukuba injongo engundoqo yesi sicutshulwa kukuvulisa izehlo ezilandelelanayo ukuya empumelelweni umbhali ubonakalisa ukuzibandakanya naye kwisiqendu sethoba uthi umbhali “sithethe namagosa athile ...” u si ubonakalisa ukuzibandakanya kwakhe nomxholo wesicatshulwa ukuze umlesi asifunde isicatshulwa eqonda imeko yombhali, ngalo ndlela wenza ukuzidibanisa ngqo nabalesi umbhali ufuna abalesi bakhe babe nolwazi oluzinzileyo malunga nabakwenzayo ukuze bangathwaxwa ngumthetho bengazi. Yona into yokuba abafundi abakhulelweyo kufuneke bangayi esikolweni lisiko elidala, kwa ukumitha oku kubonisa isimilo esingekhoyo lindlulise ke ngoku xa ungumfundi kodwa ke kule mihla umthetho uyabakhusela ngenxa yamalungelo abo abantwana. Zikhona izenzo zokuthetha esizibona kwisiqendu seshumi “makungacalulwa”, ukuthintela, makavunyelwe” kukho nenjongo yokwazisa abalesi ukuba ukumitha kukuziphatha okubi uluntu oluya kukufumana kunzima ukukushenxisa.

Isicatshulwa sifanelekile kuluntu ukuze ulutsha lutshintshe nangakumbi xa lusiva le mibandela yokuba kufuneka beqala ngemfundo into etshiwo yintombi kaThandi kwisiqendu sesibhozo, bayazi nento yokuba bayaphazamisa amalungelo abanye abantwana xa besiya kumagumbi okufundela ngakumbi ke le yona yokude bazalele ezithoyilethi. Siyabalumkisa nabantu abadala abangootitshala, abazali noluntu jikelele ukuba bayeke ukubetha ngondalashe bangqishe ngesale mihla isingqi sakuvumela amantombazana akhulelweyo aye kumagumbi okufunda umbhali nomlesi basuka kwinkcubeko enye kuba uthi umbhali kwisiqendu samashumi amabini ananye “kwinkcubeko yethu sisono ukukhulelwa ungatshatanga”.

Umda Ka-Kutheni

Umnabo wolwini nesakhiwo solwazi sesicatshulwa sibonisa into yokuba umbhali uxelela abalesi ababelana naye ngovimba wolwazi olunye. Umbhali ubandakanya izinto ezingezizo ezoluncwadi namagama azizafobe njengomnabo wolwimi elindele ukuba abalesi baqonde injongo zakhe ezifihlakeleyo. Kwisiqendu samashumi amabini ananye uthi umbhali “kwinkcubeko yethu sisono ukukhulelwa ungatshatanga” ukhetha ukulikhumbuza ulutsha ngento ekufuneka bayenze le yokutshata kuqala ukuze bakhulelwe mva ize yona intombi kaThandi ithi “ndicebisa amanye amantombazana afundayo ukuba angafihleli abazali bawo izinto axoxe nabo ngemiba engesondo”.

Ngezi zivakalisi zingentla iinjongo zombhali ezifihlakeleyo ziyaveliswa nazi izafoke nazo ezongeza imo efihlakeleyo “amanyathelo anzima, ukusingatha imeko lula.”

Iinjongo zombhali kukuvelisa uphando ngesicatshulwa kwisiqendu samashumi amabini anesithathu uthi umbhali “kufuneka babacebise ngokuba neendibano zesondo ezikhuselekileyo nokubafundisa ngeziphuno zokungazikhathaleli” ziphume phandle zonke iinjongo zombhali kuba kakade ebejonge apho ekubeni ulutsha luzikhathalele kwimiba yezesondo ukuze nokumitha oku kungabikho, lingabikho ke nehlazo lokaya kumagumbi okufundela bemithi. Uphinde azijule umbhali iintambo kwakubo abantwana, xa esithi kwisiqendu seshumi elinesihlanu “abantwana bethu mabagqibe enobana bafuna ukuba ngoomana okanye ngabafundi. Abanakubamba macala xa siyiva kakuhle le nto nangona ilungelo lokuzikhethela belinikiwe kukho ilizwi lesilumkiso sokuthi “abanakubamba macala” into ke emnyanzelayo umfundi ukuthi akhethe elo cala acinja ukuba liyakumlungela libe linye.

Iinjongo yombhali ayixhomekekanga kwijenra, umbhali ujongene nokubumba ikamva loluntu kuba uyaqonda ukuba isizwe esinolutsha oluziphethe kakuhle ngokuhamba ngokwenkcubeko yaso likhona ikamva. Akalibali ukuhlanganisa uluntu noMdali walo yiva xa esithi kwisiqendu samashumi amabini ananye “kwinkcubeko yethu sisono ukukhulelwa ungatshatanga zikhona iinjongo eziqikelelwa nokuthi ziyazalana neembono zoqhaganshelwano yiyo loo nto zingafihlakalanga.

Umbhali uyibeka ngolu hlobo “asibathetheleli abafundi abamithiyo kodwa abo baba ngamaxhoba kufuneka bavunyelwe kuze kulunyakiswe abanye ukuba bangaweli kwimpazamo efanayo.”

4.3 BAXAKEKILE EZINDLELENI

4.3.1 Isivakalisi Soqikelelo Esenzayo

Imbono yesivakalisi esenzayo siphanda indlela umbhali asebenzisa ngayo ulwimi ekuphuhliseni iinjongo ezininzi. Kwakhona ithi iphanda uzalwano oluphakathi kwesakhiwo nentsingiselo yesicatshulwa. Kwesi sicutshulwa “baxakekile ezindleleni” umbhali usebenzisa ulwimi olusulungekileyo ukuzoba ubuhle obuze noziBambele ukujongana nabantu abahluphekileyo ngokuthi abanike umsebenzi uVirginia Mtolo uthi kwisiqendu

sesine “ngoku sinento edliwayo nabantwana bam bayakwazi ukuya esikolweni ababini sebebese imatriki nekuyinto ebingenakwenzeka ukuba ukuzibambela bekungekho. Le projekthi ka ziBambele ifike yaphakamisa umgangatho wokuhlala kubantu abahlwempuzekileyo ingakumbi kwimizi enomama abazintloko-ntsapho uyamngqina uVirginia uziBambele kuba uthi, eyokufunda kwabantwana bakhe yinto ebingenakwenzeka. Isihloko esi sesicatshulwa sihlupheza ingqondo yomlesi ukuba alindele ukuva ukuba baxakeke besenza ntoni ezindleleni? Ingobani bona?

uVirginia uthi xa ebhenca imeko yakhe yangaphambili “ndandidla ngokungena kubanelwane ndinkinkqa” uyizoba le nto yokunkinkqa kwakhe sele iyinto edlulelwe lixiesha nengasenzekiyo, ngenxa yamagama namabinzana amagama awasebenzisileyo umbhali uthi “kweli laKwa Zulu Natal bukhona ubuhlwempu obuthwalisa amehlo” uthi umbhali kwisiqendu sesibini “njengamawaka waka eentsapho Kwa Zulu Natal babelela ngamanzi.” Zininzi iintsapho ezilambayo zingamawaka aliqela nokuthi “babelala ngamanzi “yeyonanto ingathengwayo “amanzi” enokuthi izuzeke kwezi ntsapho lula yinyo ke loo nto basela wona balale.

Umbhali xa esibonisa ukubaluleka kwendlela kuluntu pha kwisiqendu sesithandathu uthi “eli phulo libangela ukuziva unegalelo kuluntu ukwaliqabana norhulunente ekulondolozweni kwezinto zoluntu, indlela ibalulekile kuba yenza uqhagamshelwano lube lula.

Kusetyenziswe ulwimi olufanelekileyo xa kutshintshwa imeko ka Virginia kuba uthi xa ezithethela kwisiqendu sesine “ndinalo iqhayiya kwaye andibe ndingqiba kubamelwane”. Umlesi umbona uVirginia ngoku ekwenye imo ingasinguye lo ubehamba ecela ukutya (enkinkqa) ngoku uneqhayiya.

Olwaziwayo Nolutsha ucalucalulo

Kolwaziwayo nolutsha ucalucalulo umphandi uchaza u-olwaziwayo njengolwazi ebelukhe kwathethwa ngalo ngaphambili kwisiqendu sesithathu “eli phulo lifana nqwa nokusebenza nelinceda ikhontrakta zibe nexesha elaneleyo lokwenza eminye imisebenzi umbhali akali-xelanga ukuba liphulo lini kuba ubekhe walixela ngaphambili uthi nje “eli phulo”. Likhona ulwazi olutsha oluveliswayo ukuthi ngoncedo luka ziBambele abantwana ababini baka Virginia sele bebese i matriki athi xa ezama ukumcoma uziBambele “nekuyinto ebingenakwenzeka” xa sijonga isihloko sesicatshulwa “baxakekile ezindleleni” u “ba”

osisivimelanisi sentloko ubhalwe ekuqaleni ubonakala mva njengocalucalulo olutsha umele u-abantu oyintloko. Lo nto ithimba umdla kumlesi ukuthi afunde ukuze ave ukuba ngobani aba baxakekileyo ngalo ndlela wofumana ulwazi olutsha.

Ngalo lonke ixesha umlesi efunda ufumana ulwazi olucalucalulweyo olutsha elinokuthi lumthathe limse kolo ebeluvile nabelwazi ngaphambili. Zonke iingxaki nezisombululo ezibhaliweyo kwisicatshulwa zinika inkcazo embaxa, kwinto umlesi ayaziyo ngaphambili. Abalesi abaninzi bayathanda ukufunda izicatshulwa ezithi zinike ingxaki athi yena angumlesi ajonge phambili ukuva izisombhululo kwisicatshulwa eso. “Baxakekile ezindleleni” umlesi uvuselelekile ukuva ukuthi ngobani aba baxakekileyo besenza ntoni? Ufumana ke ukuthi ngu Virginia Mtolo kunye nabanye abantu athi xa umbhali ebachaza kwisiqendu sesibini “ngabangathathi ntweni” uziBambele ubekwa kakuhle xa kusithiwa uzekuntoncula ubuhlwempu neengcambu zabo. Into ke esuswe neengcambu ithetha ukuba ayisokuze iphinde imile. Nendlela owabiwe ngawo umsebenzi kwiintsapho ezihluphekileyo iyonwabisa xa ikhontrakta inikwa usapho lulonke umsebenzi ungenziwa ngumntu omnye.

Le nto yonke lulwazi olutsha oluthi lube sisisombululo kwingxaki esele ikho njengoko igqanyisiwe kulwazi olwaziwayo. Umbhali wesicatshulwa usebenza njengomniki wolwazi okanye umzisi, umazisi wolwazi xa yena umlesi ebonakala njengomamkeli wolwazi ngokuthi afunde. Kukho uzalwano oluluqilima phakathi kombhali nomlesi.

Ucalucalulo lwesihloko esithethayo

Ucalucalulo lwesihloko esithethayo luchaza into isivakalisi esingayo. Isihloko sesi sicatshulwa sichaza sibonisa ukuba umsebenzi uyenziwa. “Baxakekile ezindleleni” umlesi ulindele ukuva ukuba ngobani aba baxakekileyo? Besenza ntoni? Umxholo wesicatshulwa ubonakala njengento ethethayo kuba usixelela ngento eyenziwe ngu”ba” oyiyo intloko.

Intloko yenza okuninzi, ukulungisa indlela, ubulondoloza icandelo elithile lendlela, ukususa ukhula endleeni, ukushenxisa inkunkuma.

Isihloko Esiqhubekayo

Luhlobo lwesithathu olu lophando olujolise kumsebenzi wokuphuhlisa isihloko kwintetho, ibandakanya umsebenzi ka Givon (1983) othi usibonise isihloko njengesibizo esisoloko sibonakal arhoqo okanye kuthethwa ngaso njalo njalo njengoko intetho iye iqhubeka

kwisicatshulwa. Igatya sibizo sehlelo 1(a) uVirginia Mtolo ukho phantse kuzo zonke iziqendu. uZibambele ligatya sibizo esibonisa isihloko esiqhubekayo. Eyona nto kuthethwa ngayo apha liphulo lokuphelisa ubuhlwempu elize no ziBambele xa umbhali ezama ukuphumza eli gama lithi ziBambele ukhala ngokuthi “eli phulo”. Igatya sibizo usapho linonxibelelwano olubonisa ukuqhubeleka nanjengo ziBambele ubejongene nokunika umsebenzi usapho hayi umntu omnye nabantwana nabo balusapho olujongiweyo leli phulo uzibambele kuba uthanda xa belala betyile baye nasesikolweni.

uGivon ucebisa ukuba amagatya zibizo athi abe yintloko yesicatshulwa athi avele kwintetho eqhubekayo ngeendlela ezohlukileyo. Le nto kwakhona ilawula ukuhamba kolwazi lungapheleli endaweni enye.

Undindwano Kwisicatshulwa

Undindwano luhlobo oluthile olukhoyo kumphezulu wesicatshulwa okanye isivakalisi esithi sibone uzalwano olukhoyo phakathi kwesivakalisi okanye izicubu zamagatya kwisicatshulwa. Zikhona izinto ezisetyenziswayo ukudibanisa imo yomphezulu wezicatshulwa njengomelo, ushiyo, udibaniso nozalwano lwesigama lophindaphindo, udibaniso, nezithetha ntonye kunye nezichasi eli gama lithi USAPHO lumele lwaye luthetha abantu abanzi. Abantwana umana, izizalwano nezalamane zimelwe leli gama, uthi umbhali kwisiqendu sesithathu “oku kuthathwe kwindlela yaseKenya apho usapho lulonke lunikwa ikhontrakta” xa sijongana nodibaniso nozalwano lwesigama umbhali uthi kwisiqendu sokuqala. “Ipevementi zicocekile ngenxa yakhe” udibanisa ukucoceka kwepevementi no Virginia Mtolo, zakhona izaci namagama azizithetha ntonye kwisiqendu sokuqala “ukunkinkqa” kwisiqendu sesine “ndingqiba” la magama athetha into enye “ukucela” xa umbhali ebhenca eli gama lobuhlwempu uthi abangathathi-ntweni, abasweleyo. Kwisiqendu sokuqala umbhali uthetha ngokusiwa phantsi kwempumlo aze kwisiqendu sesine athi “ngoku sinento edliwayo” uyakwazi umbhali ukuyibeka into enye ngeendlela ezohlukeneyo. Ukubonisa izichasi usebenzise imo elandulayo “umyeni akaphangeli” nekuyinto ebingenakwenzeka”.

Isakhiwo Sesivakalisi

Kwithiyori yolwimi, isinteksi nesemantika ziyafumaneka. Ikhomponethi yesinteksi idibanisa iintlobo zokwenza, amagatya, iintlobo zokwakhiwa kwamabinzana entetho nokudibanisa amabinzana lawo ukwenza isicatshulwa. Kwesi sicutshulwa siphantsi kophando “Baxakekile ezindleleni” mve umbhali xa ebumba amagatya akhe kwisiqendu sokuqala

“ndamdidla ngokungena kuba melwane ndinkinkqa”. Idundubazile imeko yokuba uVirginia Mtolo lo uthetha apha ngasentla akasangeni ngoku kubamelwane ikhona into emncedileyo wohlukana nalo mkhwa wokunkinkqa.

Kwisiqendu sesithathu kukho isivakalisi esibunjive ngolu hlobo “uVirginia Mtolo ngumntu wokuqala ukugayelwa kweli phulo lokuziBambela” igama ukugayelwa lisetyenziswa ukuboniswa ukuba, weziswa. IziBambele ngumzekelo omhle wokutoncula ubuhlwempu neengcambuabo. Akekho namnye umntu othandayo ukujongana nobuhlwempu usebenzise igama elinamandla amakhulu xa esithi umbhali: wokutoncula.

Umlesi akathandabuzi ukuqonda okwenzekayo kwisiqendu sesine umbhali uzoba umfanekiso kulowo ufunda isicatshulwa eso ngokuthi “xa eli phulo lokuziBambela ulibeka esikalini ulithelekisa nezinye iinkqubo zika rhumlumente zokumceda abasweleyo uyabona ukuba liza nomsebenzi onenjongo ophucula isidima somntu zokuzazi ukuba uyaphangela. Abalesi beva kamnandi xa isidima somntu siphucuka ngenxa yokuba esebenza. Umbhali ubandakanya abalesi noluntu xa esithi kwisiqendu sesithandathu.

Eli phulo libangela ukuziva unegalelo kuluntu, ukwaliqabane norhulumente ekulondolozweni kwezinto zoluntu. Kukho undindwano oluboniswa zizihlanganisi kweli nqanaba lesivakalisi, kusetyenziswe isakhiwo sokwenziwa ukuphuhlisa imvakalo yezivakalisi; kuthathwe, ukugayelwa, banikwa, baqatshelwa.

Ithiyori yesemantiki izama ukubonisa intsingiselo kwizinto nezehlo. Umbhali usebenzise igama; ukutshentula, ukubonisa ukuba kukususa kwengca ungayisusi neengcambu njengobuhlwempu obuze kususwa neengcambu nguziBambele.

Isigama

Isigama siyamwenwa siye kwisinteksi, simantiki, undindwano nonamathelwano kuququzelelo lomphezulu nomphantsi wesivakalisi. Isigama sincedisa ikhomponethi yesintaksi ekuziseni iseti yezinto eziluncedo ngokwesintaksi ezinjenge zimnini nezalathiso.

Kwisiqendu sokuqala umnqwazi wamajoni, u-wa obonisa isimnini wam, wezenkqubela, umbhali ubhale isicatshulwa ngokomgangatho wegrama isikhamiso asikho kwisibizo emva kwesilanduli nasemva kwelimelabizo sokukhomba. Eli phulo, olo sapho.

Zikho nezinye izenzi ezisetyenziswe ngumbhali ezilandelwa ngqo yinjongozenzi phaya kwisiqendu sokuqala “uthwele umnqwazi, ndondla abantwana ukutoncula ubuhlwempu amagama anomgca ngaphantsi zinjongozenzi ezilamdela izenzi kanti zikhona nezenzi ezingalandelwa zinjongozenzi, zilandelwe zizalathiso okanye izihlomelo zendawo. “baxakekale ezindleleni, ndinkukinqa kubamelwana.

Umbhali usebenzisa izinto zobuciko ezinjengo chazo kwisiqendu sokuqala “uVirginia Mtolo uthwele umnqwazi wamajoni ukuze azisithe elangeni” ukubalisa, “ndandidla ngokungena kubamelwane ndinkinkqa” ukuvelisa, ngokunika usapho lulonke ikhontrakta asithembeli kumntu omnye ukuba enze loo msebenzi.

Unamathelwano

Unamathelwano yikhomponethi yokubhala uphando, nokubhala umyalelo kwakhona ibunjwe luluhlu lokutolika komlesi. Luthi luvelise ukuba umlesi lo ingaba unalo na ulwazi ngemeko yokuhlupheka, uyayazi na imeko yokuba ulale ngamanzi? Umlesi ingaba ungumntu okhulileyo okanye oselula onokuthi aqonde imeko yokunqaba komsebenzi eluntwini? Umlesi unalo uvelwano lokucinga, nokubona, nokubazi abantu abongathathi ntweni. Ingaba umlesi uyakwazi ukuncoma ukuze abe nako ukuncoma iphulo lika ziBambele oze kugxotha indlala ebantwini. Ingaba umlesi ufundile okanye akafundanga ukuze abe nako ukuncoma igalelo lika Virginia osele enabantwana ababini abapase imatriki. Ingaba umlesi unalo ifuthe lokubona imisebenzi yalo rhulumente ozise imisebenzi ebantwini ukuze baphilise abantwana babo, aphinde ajongane kuqala nabo bangathathi ntweni kuqala ngaba unophawu lwe demokhrasi lokubandakanya uluntu lube lulo elibakhethayo bona bantu bahlala nabo. Ingaba umlesi uyakwazi na ukuncoma xa urhulumente abantu abasebenza ezindleleni ebancedisa ngezinto zokusibenza aze aphinde alujonge ukhuseleko lwabo ngokubanika iVesti ezenza babonakale gqamileyo kubaqhubi? Likhona ke umamathelwano xa umlesi enako ukuzibona ezi zinto zibhahwe ngasentla uyakuthi asifunde isicatshulwa ngokuqonda nangokusilandela.

Uvimba Ongenguye Owolwimi

Unamathelwano lusiso isiphumo solwazi nolandelelwano lwaziwayo oluyakuthi umlesi abe nako ukulikhumbula ukubonisa ungqameko olunamatheleneyo lomyalezo, yenye ke yezinto ezingezizo ezolwimi. Umbhali uqala isicatshulwa ngendlela yobuciko yochazo kuba uthi kwisiqendu sokuqala “uVirginia Mtolo uthwele umnqwazi wamajoni ukuze azisithe elangeni xa esusa ukhula endleleni”. Sibonakuthi siyive into ebangela ukuba

uVirginia athwale lo mnqwazi wamajoni ngokuthi kusetyenziswe izihlanganisa u-xa, usinika esi sivakalisi amandla okuchaza. Luyafuneka ulwazi olululo apha luka mlesi. Umlesi uyazi ukuba xa usebenza endleleni uchanabeke engqeleni nase langeni ekufuneka uzikhusele ke ngokuthi uthwale umnqwazi. Ulubona uBrown noYule (1983) unamathelwano njengendalo yomlesi ngaphandle kokuba ibe yimveliso yesicatshulwa. Xa umlesi enganawo uvimba wolwazi, nolwazi lwelizive akanako ukuwaqonda la magatya: okusiva phantsi kwempumlo, ukunkinkqa, umntu wokuqala ukugayelwa, abamgathathi ntweni, oomama abazintlokontsapho. Loo nto ingenza angabimako ukusitolika kakuhle isicatshulwa.

Umba wesithathu oyinto engeyiyo eyolwimi yithiyori yemfaneleko ebonwa nguSperber no Wilson (1986) umlesi kufuneka abe nako ukutolika ulwimi olusetyenzisiweyo kwesi sicatshulwa olunje ngolu: ukutoncula ubuhlwempu, ukutshentula ukhula, ekusungulweni kwalo nyaka.

Imbonakalo Yokusebenza Okwenzayo

Ngumba lo oxhomekeke ukuba izinto , iziganeko zidityaniswe kanjani ukuze zenze isicatshulwa. Lo mba ulandela uthethathethwano kwisicatshulwa nomfaneleko wesicatshulwa. Yinto ke etsho sizibuze lo mbuzo: kusilungele na ukufunda ngabantu abahluphekayo, negalelo likarhulumente lokuzama ukuncedana nabo ngokuvelisa amathuba emisebenzi. Simbona umbhali enezimvo ezilungileyo kumlesi ngokuthi asebenzise ulwimi olulula aya kuthi umlesi aluqonde, nangokuthi abhale ngesihloko esingundoqo wesizwe esizakhayo sokuthi sixakeke ukuze siphile sona nosapho lwaso. Ndingatsho ukuthi umbhali isibonisa ukuba siphila ngokunzenzela, into yokuba yona urhulumente anike abantu abaphilileyo imali ayibinaso isidina nesithozelo mve xa esithi umbhali kwisiqendu sesihlanu: “xa eli phulo lokuziBambela ulibeka esikalini ulithelekisa nezinye iinkqubo zikarhulumente zokunceda abasweleyo uyabona ukuba liza nomsebenzi onenjongo ophucula isidima somntu sokuzazi ukuba uyaphangela.”

Umxholo wesicatshulwa wenza isiyalo kuthi balesi ukuba ukusebenza ngenyameko ukhona umvuzo kuba sibona uVirginia esondla abantwana abasibhozo ade abafundise ababini kubo sele bepase nematriki ubonakala ezinikezele emsebenzini kuba ungumntu wokuqala ukungena kweli phumlo nesebenze iminyaka, umbhali akasiveliselanga iziphene azenzileyo uVirginia. Umbhali ukhangeleka ingumntu okhuthuleyo nokuthandayo ukusebenza nokuthandayo ukuncoma uthi kwisiqendu seshumi elinesine “oku kuthetha

ukuba ungabona indlela eli phulo elifikelela nelizuzisa ngayo umnzi lwabantu obelungazuzi nto.”

Umbhali ungumntu onomqaphela kubo nonku esibonisa amanani abantu abaze kujoyina uziBambele indlela elinyuke ngayo kwiminyaka edluleleyo. Usebenzisa izakhiwo zentetho gqo “sikhangelela abona bangathathi-ntweni sibafaka kulenkqubo”, “ndiqale ukusebenza kweli phuto emnyakeni emine edlulileyo”. Oku kusebenzise intetho –ngqo inika idale ubunyani besicatshulwa kubekho nokubandakanyeka.

Ilizwe Lokwazi Olunguvimba

Unalo ulwazi olunguvimba umbhali ngemo yokuhlupheka kwabantu basezilalini nabathi bazale kakhule bangazilinganiseli, kuba nangona uVirginia enendoda egulayo engaphangeliyo ukwazile ukuzala abantwana abasibhozo. Uyazazi neenkqubo zikarhulumente ezikhoyo zokunceda abantu, kodwa athi xa ezithelekisa azilingani nephulo lika ziBmbele yena ophucula isidima somntu sokuzazi ukuba uyaphangela.

Umbhali unolwazi ngepholisi sikarhulumente ezithi malungabikho ucalucalulo ngesini kuba kwiphulo lika ziBmbele alicaluli ngesini liqesha abona bantu basweleyo ukuze baphumelele kuluntu.

Ukwamkela

Umbhali umzobe umlinganiswa oyintloko onguVirginia Wayamkela imeko akuyo yokuthi indoda yokhe igule ingabinako ukuphuma iye kuphangela uzibonakalise ngokuthi athwale umnqwazi wamajoni azikhusele aye kusebenza endleleni. Nalento yokuba abe nabantwana abasibhozo uyamkela kuba ababini sele ebafundisile sele beyipasile imatriki, olo luphawu lokwamkela. Uyamkele gqitha into yokuba yintloko yosapho kuba uthi kwisiqendu sesithathu “ndiqale ukusebenza kweli phulo emnyakeni emine edlulileyo noboni bam buye batshintsha ukususela ngoko”.

Iphulo lika ziBambele liyamkele into yokuba abantu bayahlupheka abafumani nemisebenzi laza ke lezisa iinkonzo kusapho ngalunye olusweleyo. Abahlali beendawo nabo babonakalisa ukuyamkela into yokuba nangona bonke behlupheka kodwa abalingani ngokwamaqondo okuhlupheka bakubonakalise oko ngokubaqaphela abantu, base amagama abo kwiphulo lika ziBambele elithi lona lenze ukhetho lokugqibela.

Siyabancoma bonke abasebenza kuziBambele ukuba imeko yentlupheko yabo bayamkele baza bazinikezela ukuba basebenze endleleni betshiswa ngamalanga.

Ukhetho Lwezenzi

Kwisicatshulwa umbhali usebenzisa inani elininzi lezenzi ukuvelisa iinjongo zakhe. Izenzi zizo ezinika uqhagamshelwano lwezimvo noluthi luphuhlise okuthethwa sisicatshulwa eso. Kwesi sicatshulwa “baxakekile ezindleleni” umbhali usebenzisa isenzi “baxakekile” ukubonakalisa ukuba ithuba lokudlala alikho. Sibona uVirginia Mtolo esebenza endleleni ukususela ekuseni kuthi ngexesha lelantshi agoduke ukuze bathi befika abantwana bakhe bazuze akusiwa phantsi kwempumlo.

Isenzi “ephakamisa” sivela apha kwesi sicatshulwa njengesenzo esingenzimanga nesenziwa ngumntu ocwayitileyo kwisiqendu sokuqala umbhali usebenzisa isenzi “ndinkinkqa” yinto ke leyo engamnandanga ukucela ukutya kosapho lwakho komnye umntu, uVirginia Mtolo akakhathazekanga xa ethi “ndodla” abantwana abasibhozo” isenzi u-ndondla siphuma emntwini ongasoliyo noyiqondayo into yokuba akanako ukuphangela kwenye indawo kwisiqendu sesithandathu umbhali usebenzise isenzi “ukutoncula” buthi ke ubuhlwempu bubonakala bungenakuze buphinde bubekho xa abantu bezinikezele kweli phulo lika ziBambele. Kwisi qendu sesine usebenzise isenzi “ukungqiba” esikwafana neso sithi “ukunkinkqa” kodwa ke ngoku ukungqiba oku kuthetha ukuba ucela nantonina nokuba yimali okanye ukutya.

Isakhiwo Sengqondo Esivuselelekayo

Umbhali usebenzisa izakhiwo ezithile zokuvuselela ingqondo ngenjongo yokuphuhlisa iinjongo zoqhagamshelwano. Kwiripoti yejenra yesicatshulwa esi siphantsi kophando “baxakekile ezindleleni” uvuselelo oluninzi sinako ukulibona ngokuthi siqwalasele intetho yesicatshulwa. Uvuselelo lokuqala oluphawulekayo “bubuhlwempu” obuthi bugqame xa esithi uVirginia Mtolo kwisiqendu sokuqala ndondla abantwana abasibhozo, ngokucacileyo abantu abakweli khaya balishumi aba xhomekeke kumntu omnye osebenza iiyure ezimbini ngemini, nesi senzi esikwisiqendu ndinkinkqa ludiza intlupheko ezalwa bubuhlwempu xa sifunda sisehla naso isicatshulwa sidibana neli gama “isiqwengana” esikwisiqendu sesibini esithi sivuselele umlinganiselo umbhali indlela ayibeke ngayo itolika ukuba usapho ngalunye belinganikwa ndawo inkuku ngokungathi banikwa umsebenzi omkhulu koko ibisisiqwengana.

Uvuselelo lwesithathu, “luthalekiso”, umbhali xa eyibeka kwisiqendu sesine esithi “xa eli phulo lokuziBambela ulibeka esikalini” into uyibeka esikalini ngenjongo zokufumana ubunzima bayo ukuze ukwazi ukuyithalekisa nenge. Zikho ezinye iinkqubo zikarhulumente ekuthalekiswa nazo kodwa uziBambele ugqamile.

Umbhali usebenzise igama elithi ukutoncula elithi livuselele ithemba kuthi balesi kuba siyazi ukuba into etonculweyo ayifani netshentulweyo yona. Xa ubuhlwempu butonculwe neengcambu azishiywanga, phofu umbhali iyibeka icace into yokuba lo msebenzi wokulungisa indlela awupheli kuba xa kunethile indlela imke nezikhukula babuye balungise abasebenza kuyo ngumssebenzi ke lowo oza nentlutha, ubuhlwempu abunakuze buphinde bumile.

Okwesihlanu umbhali uvuselela “inkathalo” xa athi kwisiqendu sethoba izinto ezilumkisa abaqhubi uziBambele ubakhathalele abasebenzi bakhe ngokuthi abanike izinto zokumxiba ezibaphawulayo nezilumkisa abaqhubi ukuthi bangabasebenzi.

4.3.3 Ubhalo Ngenkcazo Yenzululwazi Ngeentlanga

Umda Ka-Yintoni

Umda ka-yintoni sothi siwuchaze singqiyame kwizinto ezintathu ezi zezi umxholo, ijenra nomnabo wolwimi. Umxholo singacinga ngawo njengemvelaphi yolwazi, ithiyori yovimba ethi yona icebise useti zolwazi ezigcimweyo zezicuba zokudibanisa, ziyafikeleleka ukubhenca ziphinde kusetyenziswe zona ekubunjweni komxholo. Umbhali unawo uvimba wolwazi kuba sibona kwisiqendu sesibini xa esithu uVirginia Mtolo “umyeni wam akaphangeli ngenxa yokugula ndondla abantwana abasibhozo”. Umntu ubenokuwubuzisa umbuzo othi yintoni ebangela ukuba uVirginia aye kuzitshisisa ngelanga ezindleleni, kodwa kwesi sivakalisi singentla uyayichaza uVirginia Mtolo.

Xa siyongana nomxholo sibona inguwo oyinkcubeko ethi ibumbe ikamva nebangela ukuba umbhali abhale esi sicutshulwa esinomxholo oncoma ukuxakeka kwabantu ezindleleni baza ubuhlwempu batonculwa neengcambu ngenxa yephulo uziBambele. Ijenra inokuchazwa njengentetho eneempawu ezithile neenjongo ezibonakalayo. Isiqalo, umphakathi nesiphelo esicacileyo. Kwisicutshulwa esithetha ngaso isihloko sinobuciko bokuchaza ukuba baxakekile ezindleleni othi utsale umdla kumlesi ukuze afunde ejonga ukwazi aba baxakekileyo uvimba wolwazi lusinika unqameko lolwazi oluthi kusetyenziswe

umnabo wolwimi ofanelekileyo ngokwemeko ezohlukeneyo. Njengoko ijenra inako ukubonisa, icenge iphinde ibalise, sisibona esi sicutshulwa sibalisa ngendlela iphulo lika ziBambele liye lasusa ubuhlwempu babantu ngokuthi libanike umsebenzi ukuze baphile kunye neentsapho zabo. uZibambele ujongana nokunika umzebenzi wokulungisa indlela kwabo basweleyo nabo bangomama abazintloko-zosapho njengo Virginia Mtololo. Uthi umbhali ayicalulu sini : uziBambele uhamba kanye nemithetho yeli lizive yokungacaluli sini nabala. Eli phumlo lifana nqwa nokusebenza nelinceda ikhontrakta zibe nexesha elaneleyo.

Umda ka-Iyakubani

Enye into ebalulekileyo kunqameko lokubhala kukuphuhlisa ithiyori yabalesi abalesi babalulekile kudalo lwesicutshulwa nokuvelisa intsingiselo. Unako ukuzibuza le mibuzo: ngubani ekufuneka efunde isicutshulwa? Ingaba umlesi yinto ekhoyo? Ingaba umlesi nyaziwa? Ukuba umlesi nyaziwa usondele kangakanani kumbhali?

Kwesi sicutshulwa siphantsi kophando kubonakala umbhali ebazi abalesi bakhe nezinga lohlupheka abakulo, nemeko yabo. Ujolise esi sicutshulwa kubantu basezilalini abasweleyo, nakwabo bacinga ukuba ukuzala gqitha sesona sisombululo sentlupheko, nakubo bonke oomama abazintloko zosapho. Xa siphendula lo othi, ingaba umlesi yinto okhoyo? Baninzi gqitha abalesi abonokuthi bakulesa esi sicutshulwa bazuze ulutho umlesi ke yinto ekhoyo ngakumbi kwindawo ezisemaphandleni. Lo mbandela uyafunwa ukuqwalaselwa ngakumbi ngabo bangafundanga kakhulu bangazibandakanyi nokuhlupheka babenolwazi ngamaphulo anje athi umbhali xa ewancoma aze kutoncula ubuhlwempu neengcambu. Umnabo wolwimi nokhetho lwesigama lwesicutshulwa ludiza ukuba umbhali banikezelana ngovimba wolwazi omnye nomlesi. Akukho apho lubonakala ingathi umlesi anganengxaki yokungaqondi okuthethwa ngumbhali isigama esisetyenziswe kwesi sicutshulwa siyalandeleka.

Umda Ka-Nganjongo zini?

Isakhiwo solwazi lwesicutshulwa lubonisa ukuba injongo engundoqo yesi sicutshulwa kukuvelisa izehlo ezilandelelanayo ukuya empumelelweni. Umbhali ubonakalisa ukuzibakanya naye, kwisiqendu sesixhenxe uthi “ngokunika usapho lulonke ikhontrakta asithembeli kumntu omnye ukuba enze loo msebenzi u Si obonakala phaya kwisenzi u-asithembeli uyazibandakanya umbhali asifunde isicutshulwa eqonda imeko yombhali sithi ke umbhali uzidibanisa ngqo nabalesi.

Umbhali ufuna abalesi bakhe babenolwazi oluzinzileyo malunga nokulwa nobuhlwempu bangathwaxwa yindlala bengazi ukuba akhona amaphulo anje ngala kaziBambele namanye anceda abantu engacaluli sini, osebenza iyure ezimbalwa uphinde wenze neyakwakho imisebenzi, nephucula isidima somntu sokuzazi ukuba uyaphangela.

Zikhona izenzo zokuthetha esizibona kwiziqendu zonke umzekelo ndinkinkqa, ndondla, ilondoloza, ukugayelwa, ukutoncula, lutshentula. Kukho nenjongo yokwazisa abalesi ukuthi uziBambele liphulo elinika umsebenzi abantu kwezo ndawo bahlala kuzo ze kukwazeke ukulondoloza indawo zoluntu ezinjengendlela.

Isicatshulwa sifanelekile kuluntu ukuze abantu bangazenzi amaxhoba entlupheko koko bazimisele ukusebenza ukuze isidima sabo sobuntu basigcine. Esi sicutshulwa sincuntsula kamcinane inkathalo engekho kuluntu ukuthi bajongane baze balungise izinto ezilulutho eluntwini njengeendlela nezinye uthi umbhali kwiziqendu sethoba “isebe loThutho liyabaqeqesha xa oku kugqityiwe olo sapho lukwiphulo iziBambele lilondoloza imisele yamanzi luqimiseke ukuba indlela iyahambeka lushenxise inkukuma, lutshentule ukhula nezinye izityalo.

Olu qeqesha lunika abantu ubugcisa nobuchwepheshe, lenza nabantu babenenkathalo amohlo abo basoloko bewajongise kumonakalo wendlela.

Umda Ka-Kutheni

Umnabo wolwimi nesakhiwo solwazi sesicatshulwa sibonisa into yokuba umbhali uxelela abalesi ababelana naye ngovimba wolwazi olunye. Umbhali ubandakanya izinto ezingezizo ezoluncwadi namagama azizifobe njengomnabo wolwimi olindele ukuba abalesi baqonde iinjongo zakhe ezifihlakeleyo kwiziqendu sesixhenxe uthi umbhali “ngokunika usapho lulonke ikhontrakta asithembeli kumntu omnye ukuba enze loo usebenzi” ezothutho noZibambelo akafuni kunika umntu omnye umsebenzi ukhetha ukunika usapho. Esi sicutshulwa sibuyisela isidima kuluntu, uyangqina uVirginia Mtolo xa esithi kwiziqendu sesine “ngoku sinento edliwayo nabamtwana bam bayakwazi ukuya esikolweni.

Zingaphandle zonke iinjongo zombhali kuba kakade ubejonge ukufundisa uluntu xa ungakhubazekanga kubalulekile ukuzenzela ikusasa lakho ulungiselele nemeko yangoku njengoko uVirginia Mtolo enze njalo ngokondla abantwana bakhe abafundise abo

bafundileyo wenza ikamva lakhe liqaqambe njengoko aza kuphela amandla kuye, babe bona bemnceda.

Umbhali uyabakhuthaza abalesi abangekajoyini uZibambele ukuba beze kumjoyina kuba nanku esithi kwisiqendu seshumi elinesibini “impumelelo yeli phulo inokubonwa kwinani eliye lathaleka ukususela ekusungulweni kwalo ngowe-2000 xa ama 6000 athathwa”. Likhulu kakhulu eli nani lathathwa kuqalwa nje, ukubonakalisa ukuba iinjongo zeli phulo yayikuncedana neentsapho ezihluphekileyo nalapho eli nani livelisa ukuba phezulu kwamanani labantu abangathathi ntweni, iyancomeka ke yona into yokuba nyuke inani de liye kufika ku 14 000. loo nto ibonakalisa umdla eluntwini.

4.4 UPHILA UBAHLANGULE

4.4.1 Isivakalisi Soqikelelo Esenlayo

Imbono yesivakalisi esenzayo siphanda indlela umbhali asebenzisa ngayo ulwimi ekuphuhliseni iinjongo ezininzi. Kwakhona ithi iphande uzalwano oluphakathi kwesakhiwo nentsingiselo yesicatshulwa. Kwesi sicatshulwa “UPhila ubahlangule” umbhali usebenzisa ulwimi olusulungekileyo ukuzoba into eyenziwa nguPhila ukubuyisela abantwama abasezitatweni ebuntwini mve umbhali kwisiqendu seshumi elinesine “ukuba ebengekho ngebengenanto. Ufana nelitha lelanga kwaba bantwana ngekunzima gqitha kubo xa uPhila ebengekho ...” umbhali umzoba uPhila njengelitha into eza nokukhanya xa bekumnyama, ilitha into eza nempilo kwabo bagulayo, ilitha into eza nethemba kwabo baphelelwe lithemba. Abantwana abasezitatweni ukukhanya kunqabile kubo kuba ababoni phambili, bafana nabagulayo emphefumleni, bangabantwana abangenathemba kuba ikusasa labo abalazi.

Isihloko sesicatshulwa naso sihlupheza ingqondo yomlesi ukuba alindele ukuva indlela uPhila ahlangule ngayo abantwana basezitatweni: ukudala into entle kwembi akululanga kodwa ngenxa yokuzinikezela kwalowo udalayo kuyekubekho umvuzo omhle, uyivelisa ngolu hlobo umbhali kwisiqendu sesixhenze “kuqala wawunyuka umnqantsa, ndizama ukucenga abantu bandinike imali yokondla abantwana basesitatweni.” Inkoliso yabantu yayibajonga njengabanentloni kodwa ethubeni ndafumana abathe gqolo befak’ isandla kangengoko”.... Umbhali usebenzisa isifanekisoqwi u-gqolo” ukubonakalisa ukuba babeyenza le nto lonke ixesha kucelwa imali. “Befak’ isandla” sisenza esi sivakalisi sibe

namandla okwenza njengoko kubonakala ukufaka kwabo isandla kusiza nemali ethi incede abo basoloko belambile, bahlala ezitratweni. Uthi umbhali xa ezoba ukuzinikezela kwale ntombazana kwisiqendu sesibini “Isina okanye ingani kuthi nje yokukhala intsimbi yokuphuma kwesikolo uPhilansande Xhintolo one-17, axwaye ubhaka wakhe osindayo angene esitratweni ezama ukufumana ukutya, impahla namayeza ukuze kuncedakale abantwana abasesitratweni. Le ntombazana ibingayinanzanga imo zulu into ebeyibeke phambili yinto yokuba abantwana bafumana into etyiwayo, isiqu sakhe usibeka ecaleni ajongene nempilo yabantwana abangenamntu wokubakhathalela, bezikho izinto ebezingenza angabinako ukuqhubeleka nomsebenzi ezinjengokusinda kukabhaka, kusetyenziswe ulwimi olufanelekileyo xa kazotywa inkqubo kaPhila ezifundweni zakhe: “exakeke enjalo uphuma emagqabini kwibanga akulo u-grade-11”. uPhila uyakwazi ukulilawula ixesha ukuze ayenze yonke into afuna ukuyenza ngemini umbhali kwisiqendu sesithathu unezivakalisi ezenzanyo xa esibonisa elinye iqela labafundi “ngokungafani nolunye ulutsha akabe echitha ixesha eyabula koobhaza-bhaza bezakhiwo ezineevenkile, okanye awolwe ngoncuma naye, okanye ethe zava kwisofa ebukele iTV.

Olwaziwayo Nolutsha Ucalucalulo

Kolwazivayo nolutsha ucalucalulo umphandi uchaza u-olwaziwayo njengolwazi ebulukhe kwathethwa ngalo kuqala kwisiqendu sesibini umbhali usebenzise “ngakungafani nolunye ulutsha” lukhona olu lutsha bekukhe kwathethwa ngalo ngaphambili yiyo le nto kusetyenziswe “nolunye” yinto ebonakalisa ukuba intloko yesivakalisi iyaziwa ulwazi olutsha luyaveliswa malunga nolunye ulutsha ukuthi lona liwolwa ngabancuma nalo, luyabula koobhaza bhaza bezakhiwo okanye lubukela iTV.

Xa sijonga isihloko sesicatshulwa “uPhila ubahlangule” siyaqonda ukuthi ngabantwana abahlangulweyo njengolwazi olubonakala emva kolo lwaziwayo, xa ufunda ngezantsi ufumana ulwazi olutsha olo lokucelwa kwemali nguPhila esondla ezi nkedama zesitrato ejongene nayo nempilo yabo. Ngalo lonke ixesha umlesi efunda ufumana ulwazi olucalucalulweyo olutsha elinokuthi limthathe limise kolo ebeluvile nabelwazi ngaphambili zonke ungxaki nezisombululo ezibhaliweyo kwisicatshulwa zinika inkcaza embaxa kwinto umlesi ayaziyo ngaphambili.

Abalesi abaminzi bayakuthanda ukufunda izicatshulwa ezithi zinike ingxaki athi yena engumlesi ajonge phambili ukuva izisombululo kwisicatshulwa eso “uPhila ubahlangule” umlesi uvuselelekile ukuva ukuthi zinto zini ezi zenziwe nguPhila ukuhlangula aba

bantwana. Simbona kakuhle uPhila xa engayonganga mo yazulu koko esihla enyuka ecela imali kuluntu ukuze kuphile usapho lwasezitrateni, ayiveli indaba yokuthwala ubhaka osindayo. Le nto yonke lulwazi olutsha oluthi lube sisisombululo kwingxaki esele ikho njengoko igqanyiswe lulwazi olwaziwayo oluthi “ubahlangule”.

Umbhali wesicatshulwa usebenza njengominiki wolwazi, okanye umzisi, nomazisi wolwazi, xa yena umlesi ebonakala njengomamkeli wolwazi ngokuthi afunde. Kukho uzalwano oluluqilima phakathi kombhali nomlesi.

Ucaluchalulo Lwesihloko Esithethayo

Ucaluchalulo lwesihloko esithethayo luchaza into isivakalisi esingayo. Isihloko sesi sicatshulwa sichaza sibonisa ukuba umsebenzi wenzekile “uPhila ubahlangule”. Umlesi uzilindele ukuziva izinto ezenziwe yintloko yesivakalisi uPhila”. Umxholo wesicatshulwa ubonakala njengento ethethayo kuba usixelela ngento eyenziwa ngu”Phila” oyintloko. uPhila wenza umsebenzi onje ngokucela imali ebantwini, athenge izonka, ipoloni, isiselo ondle abantwana bakhe, ukuthengela impahla abo bagugelweyo yimpahla, ukubasa kwagqirha abagulayo. Ubahlangule ngokwenyani uPhila aba bantwana kuba nangona sele bawashiya amakhaya abo kodwa ngoncedo luka Phila babuyela emakhayeni abo, abanye baya ezikolweni. Umbhali uthi kwisiqendu sethoba “abulula ubomi ezitrateni usoloko ulambile” kuyacaca ke ukuba umsebenzi owenziwa nguPhilasande mkhulu kuba uphakamisa into engelulanga njengobhaka awuthwala unzima.

Isihloko esiqhubekayo

Luhlobo lwesithathu olu lophando olujolise kumsebenzi wokuphuhlisa isihloko kwintetho, ibandakanye umsebenzi kaGivon (1983) othi usibonise isihloko esiqhubekayo njengesibizo esisoloko sibonakala rhoqo okanye kuthethwe ngaso njalo njalo njengoko intetho iya iqhubeka kwe sisicatshulwa. Igatya sibizo “uPhila” sesona sibonakala phantse kuzo zonke iziqendu ngelinye ixesha kuthiwa Philasande. Le nto ke ibonakalisa ukuba sisihloko esiqhubekayo. Igatya-sibizo “isitrato” esithi ngelinye ixesha sibhalwe sikwisininzi izitrato okanye sibhalwe ngokwesihlomelo sendawo ezitrateni”. Izibizo “abantwana, imali,” ziphinda phindiwe ukuphuhlisa ukuqhubeka kwesihloko. Imali sisixhobo sokuqala esiye safunwa nguPhulasande ukuzama ukujika ubomi babantwana basezitrateni. Yimali ethi yabathengela ukutya nempahla.

uGivon ucebisa ngokuthi amagatya zibizo athi abe yintloko, athi avele kwintetho eqhubekayo ngeendlela ezohlukileyo. Loo nto kwakhona ilawula ukuhamba kolwazi.

Undindwano kwisicatshulwa

Undindwano luhlobo oluthile olukhoyo kumphezulu wesicatshulwa okanye isivakalisi esithi sibone uzalwano olukhoyo phakathi kwezivakalisi okanye izicubu zamagatya kwizicatshulwa. Zikhona izinto ezisetyenziswayo ukudibanisa imo yomphezulu wesicatshulwa ezinjengomelo, ushiyo, udibaniso, nozalwano lwesigama, uphindaphindo, izithethantonye kunye nezichasi.

Umbhali ulibonakalisile ushiyo kwisiqendu seshumi elinesine “ngekunzima gqitha kubo xa uPhila ebengekho ...” Lusetyenziswe umelo pha kwisiqendu sesithathu ngegama “ulutsha” elimele abantu abasakhulayo kusetyenziswe “ngoncuma” othetha ngothandana naye. Xa kusetyenziswe umelo athi amagama avakala rhabaxa esiXhoseni abe bhetele. Sikhona isigama esizalanayo esityenzisiweyo: ukuhlangula: ukunceda ukungqiba: ukucela. Kwisiqendu sesine umbhali usebenzisa isaci xa ekhala ngeenkomo ezidla zodwa. Siyabonakala isichasi xa abantu abaninzi aba bantwana basezitratweni bebebajonge njengabonentloni ukanti bangabahluphekayo. Kusetyenziswa la magama: iqhawe, ilitha athetha into enye, umntu ozigqamisileyo ngezinto ezintle njengoPhilansande. Uchazwa apha uPhilasande engumfundi onentloni kodwa izinto azenzayo azikugqini oko zichasene neentloni zakhe ubonakalisa ubugagu.

Isakhiwo Sesivakalisi

Kwithiyori yolwimi, isinteksi nesimantika ziyafumaneka. Ikhomponethi ye sinteksi idibanisa iintlobo zokwenza, amagatya, iintlobo zokwakhiwa kwamabinzana entetho nokudibanisa amabinzana lawo ukwenza isicatshulwa. Kwesi sicatshulwa “uPhila ubahlangule” mve umbhali xa ebumba amagatya akhe kwisiqendu sethoba “nkqu nasemigqomeni ukutya akasabhaqeki nabantu abaninzi sebethanda ukusibetha kunokusanceda”. Ngale ndlela esakhive ngayo esi sivakalisi singentla sidiza ukuba aba bantwana bebefudula bencedakala emigqomeni yinto entsha le yokuba bengasazuzi nto. Kwisiqendu seshumi elinesithathu u Nkosikazi Hardy ongumakazi wakhe uthi “Ungumntwana onenkathalo kangangokuba ndikhumbula etyisa, ehlamba oonodoli bakhe ngokuya wayesemncinane.” Isakhono sokunakekela usibonise kwinyinyaka yobuncinane bakhe yiyo ke loo nto agcine inani elikhulu kangaka lenkedama zasesitratweni. Ngale ndlela umakazi asikrobise ngayo imeko kaPhila esemncinane itolika ububele bakhe bokwenzela abantu abohlulekileyo bona

ukenzenzela, nokwaziyo ukudlulisa uthando yena alufumana kowabo aluse kwabanye abantu.

uPhila uzibonakalisile iimpawu zenkokheli lo nto idizwa sisakhiwo sesivakalisi esikwisiqendu seshumi elinesithandathu xa esithi umbhali “akabe engxola ngento ayenzayo”. Abantu kudala bamazi uPhila kodwa ibe ntsha kubo into yokuba wondla iinkedama zesitrato. Ukwazile ukubeka iqondakale nakuthi balesi imeko yasezitratweni xa esitha uBlackie kwisiqendu sethoba “Abulula ubomi ezitratweni usoloko ulambile ekucacayo mpela ukuba bakufuna lonke ixesha ukutya, ukuba unokungabonakali uPhila ngosuku ngalunye bangafa yindlala, kanti nezidumbu zendlala zingakho kuba nanku esithi.” Simthanda gqitha uPhila liqhawe lethu ubomi ubenza lula kuthi nto leyo esibangela silindele imini elandelayo sinethemba. Iba nzima gqitha into yokulamba uphelelwe lithemba njengoko bekunjalo kwaba bantwana kuqala bengekadibani noPhila, ngoku beva ubomi bulula. Umlesi akathandabuzi ukuqonda ngendlela adalwe ngayo uPhila kunye nobubele bakhe ngesivakalisi esithethwa ngumakazi wakhe kwisiqendu seshumi elinesibini. “uPhila ude abe igrosa yam aphise ngayo xa siyokuthenga nekafuneka ndiyigade ukuze sigoduke sinento esofika siyitye endlwimi.” Ucacile uPhila ukuba ubengumnti agqibelayo ukucingela isiqo sakhe ubeqala ngokulungiselela abanye abantu zibonakalisa kanjolo ezi zakhiwo zezi zivakalisi zingentla.

Ithiyori yesemantiki izama ukubonisa intsingiselo kwizinto nezehlo. Umbhali usebenzise imeko zezehlo ezohlukeneyo xa uPhila athi akondla inani elincinane lisuke lande kodwa angabagxothi agalele ipoloni, isonka nesiselo emilonyeni emininzi.

Isigama

Isigama siyanwenwa siye kwisinteksi simantiki, undindwano nonamathelwano kuququzelelo lomphezulu nomphantsi wezivakalisi. Isigama sincedisa ikhomponethi yesintaksi ekuziseni iseti yezinto eziluncedo ngokwesintaksi ezinjengezimini. “Abantwana basesitratweni”, ilitha lelanga,” “umntwana wesikolo sithi sikwazi ukwahlula nokudibanisa amaceba nezibizo zawo ngenxa yesigama sokungena kwisiminini ilitha lelanga.

Iceba alifakelwanga emva kwesikhombisi kwisiqendu seshumi elinesibini: lo mfundi kwisiqendu seshumi elinesithandathu “ngolo hlobo,” “kulo msebenzi.”

Nakwesi isicatshulwa iceba lesibizo alifakelwanga emva kwesilanduli “andiboni mntu,” “abafumani kutya”.

Zikho izenzi ezilandelwa ngqo yingongosenzi “wawunyuka umnqantsa”, “bafumana isonka” kanti ke ezinye izenzi aziyithathi injongosenzi “bhazalala ezitratweni, belala emvuleni,” ezi zenzi zilandelwa zizihlomelo zendawo.

Umbhali usebenzisa izinto zobuciko ezinjengochazo kwisiqendu sokuqala “umntwana wesikolo ebehlala engqiba kwizitrato zasemtata”. Ezokubalisa kwisiqendu sesine “mihla le kufuneka nidize ne-R120 ngemini ukuze bafumane isonka nepoloni nesiselo. Xa abantu benikele kakhulu ndithenge inyama.”

Ezokuvelisa kwisiqendu 17 “Inkoliso yolutsha izicingela yona yodwa ayibacingeli abanye abantu. Ezokuthelekisa uchasa kwisiqendu sokuqala “isina okanye ingani” kwisiqendu sesibini “exakeke enjalo uphuma emagqabini” zimeko ezichaseneyo ezo xa uzithelekisa.

Unamathelwano

Unamathelwano yikhomponenti yokubhala uphando nokubhala imiyalelo kwakhona ibunjwe luluhlu lokutolika komlesi. Luthi luvelise ukuba umlesi lo ingaba unalo na ulwazi ngemeko yesikolo nokubaluleka kwaso ukuze abe nokulincoma igalelo elenziwe nguPhilasande lokuba abanye abantwana babuyele esikolweni. Ingaba umlesi ungumntu oselula okanye osele ekhulile ukwazi ukubeka esikalini lo msebenzi owenziwa nguPhilasande obaluleke kangaka owenziva ngumntwana oneminyaka elishumi elinesixhenxe kuphela umlesi oselula yena uyalibona igalelo lale ntwazana. Ingaba umlesi ulithandazwe okanye uzicingela yena yedwa, ukuze amncome uPhilasande njengoko omnye wabantwana bakhe uBongani kwisiqendu” seshumi uthi “Simthanda gqitha uPhila. Liqhawwe lethi”: “ubomi ubenza lula kuthi, nto leyo esibangela silindele imini elandelayo sinethemba.”

Ingaba umlesi ngumntu onosizi okanye onqwabalala ukuze abenokubuqonde kakuhle ubunzima bobomi basezitratweni: mve uBlackie kwisiqendu sethoba xa ezama ukusikrobisela uthi, “Abulula ubomi ezitratweni usoloko ulambile.” Ingaba umlesi unjumntu okhutheleyo okanye olivila ukuze abe nako ukuwubona umsebenzi onzima uPhila azinikezele kuwo wokwehla enyuka ezitratweni ecela imali athi xa umbhali ewuzoba lo

msebenzi kwisqendu sesixhenxe: “Ukusuka kwabathengisa ezitratweni ukuya koogqirha uPhilasande ube nobuxhakaxhaka bonxibelelwano.”

Inggondo kaPhila ibonakala ikwiqondo eliphezulu lokukwazi ukuya kuthetha noogqirha malunga nokucela imali yokunceda abantwana abasezitratweni ude abe naye nogqirha omncedayo nosele ewazi umsebenzi kaPhila awuxhase ngokunyanga ezi nkedama. Ukuba umlesi uselula uyibona njengenkitha xesha le nto yenziwa nguPhila, kuba abanye balichitha ixesha labo ngokubukela iTV nokuyabula koobhaza-bhaza bezakhiwo ezineevenkile okanye awolwe ngoncuma naye. Kubalesi besi sicutshulwa baninza abafana nomakazi kaPhilasande uVuyelwa Hardy athi angayithandi into yokuba igrosa yakhe iphiwe aba bantwana, nokuthi baze kubhafa kwakhe bachetywe.

Uvimba Ongenguye Owolwimi

Unamathelwano lusiso isiphumo solwazi nolandellwano olwaziwayo oluya kuthi umlesi abe nako ukulikhumbula nokubonisa ungqameko olunamatheleneyo lomyalezo, yenye ke yezinto ezingezizo ezolwimi. Umbhali uqala isicutshulwa ngendlela yobuciko yokuchaza kuba uthi kwisqendu sokuqala. “Umntwana wesikolo ebehlala engqiba kwizitrato zaseMtata. Luyafuneka ulwazi olululo apha lukamlesi kuba akulula ukuthi uphuma esikolweni udininwe ube uzula ezitratweni ucela imali kanti imisebenzi yekhaya isakulindle neyesikolo eyenziwa ekhaya ifuna kwawena, kodwa ke umbhali usithembisa ngokuthi uPhila uyakwazi ukulilawula ixesha lakhe ngenini.

Uyibona uBrown noYule (1983) unamathelwano njengendalo yomlesi ngaphandle kokuba ibe yimveliso yesicutshulwa. Xa umlesi enganawo uvimba wolwazi, nolwazi lwelizwe akanako ukuwaqonda la magatya: “linkomo ezidla zodwa, wathi bhazalala, agonwe ngoncuma naye oobhaza-bhaza bezakhiwo.” Umlesi unokuthi angakwazi ukisitolika kakuhle isicutshulwa.

Umba wesithathu oyinto ongeyiyo eyolwimi yithiyori yomfaneleko ebonwa nguSperber no Wilson (1986). Umlesi kufuneka abe nako ukutolika ulwimi olusetyenzisiweyo kwisicutshulwa.

limbonakalo yokusebenza okwenzayo

Ngumba lo oxhomekeke ukuba izinto, iziganeko zidityaniswa kanjani ukuze zenze isicutshulwa. Lo mba ulandela uthethathethwano lwesicutshulwa nemfaneleko yaso.

Yinto etsho sizibuze lo mbuzo, kusilungele na ukufunda ngoncedo olwenzelwa abantwana abasezitatweni okanye kukukhuthaza ukuba kugcwale abantwana abaninzi ezitatweni ngenjongo yokuza kufumana ipoloni, izonka neziselo. Simbona umbhali enezimvo ezilungileyo kumlesi ngokuthi asebenzise ulwimi olulula aya kuthi umlesi aluqonde, ngokuthi abhale ngemeko ekyahayo phantse kuzo zonke iidolophu uyakubona abantwana abakwibakala lokuba basesikolweni beyabula ezitatweni becela imali yesonka.

Umxholo wesicatshulwa wenza isilumkiso kubalesi ukuba abantwana bangabaphathi kakubi emakhayeni abo kuba boya kuya ezitatweni. Kanti kwabo basakhulayo esi sicatshulwa silulutho noxanduva olunikwa ulutsha ukuba lunonelele abo basekuhluphekeni bakwazi nokulawula ixesha labo lemini ngendlela eyiyo bafane noPhila baphume emagqabini kwizifundo zabo.

uPhilasande apha uzotywe wangumntwana onenkathalo kwasebuncinaneni bakhe, nobonakalisa iimpawu zobunkokheli engazibhengeziyo izinto ezenzayo. Umbhali usebenzisa izakhiwo zentetho ngqo kwisiqendu sesibhozo “xa ndibona abanye abantwana befuna unyango ndizama isithuthi sokubasa kugqirha ondancedayo ngaphandle kwabo ngeba andikho”. Abantwana abasezitatweni babonakalisa umbulelo kuPhila xa besithi “Uyingelosi ebagcinileyo”. U Siyabonga no Bongani bamenyusela kwinqanaba lasezulwini uPhila kuba udlala indawo edlalwa ziingelosi zezulu.

Ukusebenzisa intetho ngqo kudala ubunyani kubekho nokubandakanyeka, nengqondo yokubanga.

Ilizwe lolwazi olunguvimba

Unalo ulwazi olunguvimba umbhali nemo yokufumaneka kokutya kwimigqomo yedolophu uyayazi. Sibona apha imeko yabanye abantwana ababefudula benbangcungcuthekisa uPhila “ngumenzi” wokuhle uninzi lwabo lufuna ukufak’ igxalaba kulo msebenzi kuba lufuna ukuvela kwi TV becinga ukuba nabo baza kufumana udumo. UMakazi ka Phila unalo ulwazi lwelizwe olunguvimba malunga nokuhlukunyezwa kwabasetyhini ngamadoda. Amaxesha amaninzi ubenoloyiko lomntwana oyintombazana ohlala atyise, ancokole nabantwana abangamakhwenkwe kodwa mva nje waqonda ukuthi aba bantwana abasokuze bamenzakalise, kuba ukuba ebengekho ngebengenanto. Akagxekeki xa noko engayamkeli umakazi ka Phila into yokuba uPhila eze nabo apha ekhayeni lakhe aba

bomtwana ngenjongo yokuza kubabhafa nokubacheba, ngenxa yelizwe lolwazi olunguviniba kuba banganazo izifo ezosulelayo ezingasasazeka kubantwana bakamakazi.

Ukwamkela

uPhila ubonakalisa ukuwamkela umsebenzi aziqhalele wona ngokuthi nokuba liyana okanye alini axwaye ubhaka wakhe osindayo aye esitratweni ukuya kuphumeza umbono wakhe wokumceda abantwana basezitratweni, uVuyelwa Hardy umakazi wakhe ubonakala enezinto angazamkeliyo ezinjengokuba uPhila aphase nge grosa yakhe kwaba bantwana, eyokuba ahlale nabantwana abangamakhwenkwe, ukuziswa kwabantwana abazobhafwa kwakhe baze bachetywe kodwa zonke ezi zinto zingentla uye ekugqibeleni wazamkela kuba lowo ubezenza (uPhila) ubezenza ngomoya woxolo nowokuzimiselo, nobonisa iintloni.

Abanye abantwana besikolo baqale ngokungayamkeli ngokokude bamgcungacuthekise uPhila ngale nto ayenzayo kodwa uthe akuvela kwiTV bayamkela into yokuba uPhila uchitha ixesha lakhe esondla abantwana basezitratweni bafuma ukumjoyina becinga nokuba baza kufumana udumo.

Abantwana basezitratweni bona bayamkele kakhulu into yokuzifumanisa sele beno Mother Teresa onguPhila onakekele impilo yabo, bade bathi kwisiqendu seshumi elinesine “Ukuba ebengekho ngebengento. Ufana nelitha lelanga kwaba bantwana.” “Simthanda gqitha uPhila Liqhawe lethu.” Zonke ezi zivakalisi zidiza ukuba bamamkele uPhila. Abafundisi-ntsapho bayamkele nabo le nto yenziwa nguPhilasande kuba nasezifundweni uphuma emagqabini kwibanga akulo ku-grade-II.

Ukhetho Lwezenzi

Kwisicatshulwa, umbhali usebenzisa izenzi ezininzi ukuvelisa iinjongo zakhe. Izenzi izizo ezinika uqhagamshelwano lwezimvo noluthi luphuhlise okuthethwa sisicatshulwa eso. Kwesi sicutshulwa “uPhila ubahlangule” usebenzise esi senzi” ubahlangule” ukubonakalisa ukuba abantwana baye bancedakala ngomsebenzi owenziwa nguPhila wokondla bona bengamalolo. “Axwaye” sisenzi esisetyenziswengo ukubonakalisa ukuthwala ngamagxa nekucacayo ukuba iinzima into ekulo bhaka uxwayiweyo. Kwisiqendu sesithathu usebenzise isenzi “eyabula” ukubonakalisa ukuhamba komntu engazi apho aya khona uhamba engenanjongo koko echitha ixesha. Isenzi “ndibabalwe” kukuthi ube nethamsanqa-njengo Phila onethamsanqa lokuba nekhaya elimkhathaleleyo uhambisa

ngokuthi ulala kumandlalo ofudumeleyo. “Ayicukuceze” sisenzi esikwisiqendu sesine esingqina umsebenzi owenziwa ngu Phila emveni kokuba eyiqokelele imali uthi ayohlulahlule ukuze umntwana emnye abhaqe i-R40.00.

Kwiziqendu phantse zonke isenzi “ukondla” sisetyenzisiwe ukuze kucace owona msebenzi owenziwa nguPhilasande Xintolo. Isenzi kwisiqendu sesithathu “awolwe” sibonakalisa isenzo esenziwa ngabantu abathandanayo okanye ekudala bagqibelana, balubonisa uthando lwabo ngokuthi bawolane.

Izenzi eziselyenziswa ngumbhali ziphuhlisa iinjongo noluvo lukambhali. Uzamile ukusebenzisa izenzi ezilula ezinye zikwimo elandulayo ezinye zikwimo evumayo “ukutya akusabhaqeki.” Izenzi ziphuhlisa umongo nomxholo wesicatshulwa ukuze zikwenze oko kufuneka umlesi akwazi naye, zibe kuwo uvimba wolwazi lwakhe.

Isakhiwo Sengqondo Esivuselelekayo

Umbhali usebenzisa izakhiwo ezithile zokuvuselela ngenjongo yokuphuhlisa iinjongo zakhe zoqhagamshelwano. Kwiripoti yejenra yesicatshulwa esi siphantsi kophando “uPhila ubahlangule” uvuselelo lokuqala olubonakalayo “luvuyo” oludizwa ligama elithi “zava” kwisiqendu sesithathu, eli gama liveliswe ngolu hlobo; “okanye ethe zava kwisofa ebukele iTV. Umntu othe zava ngumntu okhululekileyo ephefumlweni nasengaqondweni kunjalo nje enganxamelanga ndawo xa ndifunda kwisiqendu sesine kuvuseleleka okwesibini “inkathalelo” engqondweni xa ndifunda ela gama “ofudumeleyo” uPhila uyibeka ngolu hlobo. “Noko ndibabalwe andifani nabantwana abasezitrateni.” Ekhaya bayandithanda, ndilala kumandlalo ofudumeleyo ndidle ndihluthe.”

Okwesithathu kuvuseleleka engqondweni “unsizi” xa ndifunda eli gama “amadlakadlaka”. Akuye kube mnandi xa ubona umntu enxibe amadlakadlaka, kuba uyaqonda ukuba naye akayithandi loo meko, mve uPhila xa eyibeka kwisiqendu sesihlanu. “Babenxibe amadlakadlaka belala emvuleni ndavakalelwa” Nanjengoko ivuselela usizi le meko uye naye uPhila wavakalelwa. Okwesine xa ndijonga esi sicatshulwa siphantsi kophando kub kho uvuseleleko engqondweni xa ndifunda eli gama “wayixhakamfula” elibonisa “inkuthalo” likwasi senzi esibonisa ukubamba into ungonqeni uyibamba ngezandla ezingenamkhunkqi. Unjalo ke uPhilasande Xhintolo, le yokuba udiniwe uvela esikolweni akakhange ayinike ndawo empilweni yakhe koko uzijula ijacu esehla esenyuka kwizitrato zaseMtata ecela uncedo kwabanye abantu athi umbhali xa eyibeka: “Ukusuka

kwabathengisa ezitratweni ukuya koogqirha". Ubuchule kule ntwazana bukhona ukubandakanya wonke umntu ophantsi nophezulu ukuba afake isandla kulo msebenzi.

Okwesihlanu kuvuseleleka "ukukhathazeka" emoyeni xa ndidibana neli gama: "bebemgungcuthekisa" kwisiqendu seshumi elinesixhenxe. Luyabonakala uqhagamshelwano phakathi kombhali nomlesi kuba ngenxa yesigama esisetyenziswa ngumbhali sibakho isakhivo sengqondo esivuselelekayo. Abanye abantwana abafunda naye uPhila bamntlonta ngokuba "ngumenzi wokuhle", kodwa kunjalo asingeke side sisithwalele amehlo esi senzo kuba ngoku bafuna ukumncedisa ukuze nabo bavele kwi-TV becinga ukuba nabo baza kufumana udumo.

4.4.3 Ubhalo Ngenkxazo Yenzululwazi

Umda Ka-yintoni

Umda ka yintoni sothi siwuchaze singqiyame kwizinto ezintathu ezi zezi umxholo, ijenra nomnabo wolwimi. Umxholo singacinga ngawo njengemvelaphi yolwazi, ithiyori yovimba ethi yona icebise iiseti zolwazi ezigciniweyo njengezicubu zokudibanisa, ziyafikeleleka ukubhenca ziphinde kusetyenziswe zona ekubunjweni komxholo. Umbhali unawo uvimba wolwazi kuba sibona kwisiqendu sokuqala xa eyicacisa into yokuba "umntwana wesikolo ebehlala engqiba kwizitrato zaseMtata ehamba ecela abantu ukuba bancedise ekondleni abantwana basezitratweni." Iyabonakala into yokuba umntwana wesikolo akanamali kodwa uzinikezele ekubeni ahamba ecela abanye abantu abanemali ukuba bamncedise ekondleni abantwana basezitratweni, kuye umlesi wesi sicutshulwa ibekwe yacaca into yokuba wayengeke akwazi yena yedwa ukondla abantwana abaninzi ngoluya hlobo yiyo loo nto ehamba ecela abanye abantu ukuba bamncedise.

Uvimba wolwazi usinika unqameko lolwazi ekuthi kusetyenziswe umnabo wolwimi ofanelekileyo ngokwemeko ezohlukeneyo. Inkcubeko ke nayo inendawo eyidlalayo ekuveliseni umxholo. Yinkcubeko ethi ibumbe ikamva, yiyo nalento ebangela ukuba umbhali abhale esi sicutshulwa esinomxholo obhenca inkathalo nokuzinikezela komntwana oyintombazana onguPhilasande ngokondla abantwana abangenawo amakhaya abahlala ezitratweni becela ukutya kubantu abadlulayo bade bafikelele nasekubeni babethwe ngabanye abantu kunokuba babancede. Umbhali uyivelisa kakuhle indawo edlalwa ngumakazi (uVuyelwa Hardy) ka Philasande ngokuthi esoyika enjalo, engathandi enjalo, engayamkeli enjalo imeko, kodwa amyeke umntwana wakhe awenze lo

msebenzi wokunceda aba bantwana ade afikelele kwinqanaba lokubizwa ukuba unguMother Teresa wase Mtata avele nakwi-TV. Lo nto inomyalezo ebazalini ukuba bazijonge, bazihluze iziphiwo zabantwana babo.

Ijenra inokuchazwa njengentetho eneempwu ezithile, neenjongo ezibonakalayo. Isiqalo umphakathi nesiphelo esicacileyo. Kwesi sicutshulwa esithi: “UPhila ubahlangule,” sikhona isiqalo esinobuciko bokudala umdla kumlesi afune ukufunda adlulele phambili. Njengoko ijenra inako ukubonisa, icenge iphinde ibalise sisibona esi sicutshulwa siseso sibaliso ngesenzo esenziwa nguPhilasande nesitsho sambeka kwizinga eliphezulu nelibonakala lifuna ukujoyinisa nabanye abafundi.

Umda Ka-Lyakubani

Enye into ebalulekileyo kunqameko lokubhala kukuphuhlisa ithiyori yabalesi. Abalesi babalulekile kudalo lwesicutshulwa nokuvelisa intsingiselo. Unako ke ukuzibuza le mibuzo: ngubani ekufuneka afunde lo mbhalo? Ingaba umlesi yinto ekhoyo? Ingaba umlesi uyaziwa? Ukuba uyaziwa usondele kangakanani kumbhali?

Kwesi sicutshulwa sithetha ngaso ngoku umbhali ubonakala ebazi abalesi, nezinga abakulo nemeko yabo kuba ujolise kwabakhulayo, abantwana besikolo nasebazalini. Apha sibona uPhila engenalo ixesha lokuyabula esitratweni ewolwe ngoncuma naye; engathanga zawa ezisofeni abukele iTV, koko esihla esenyuka ecela abantu ukuba bamncedise ekondleni abantwana abangamalolo ezitratweni: imali ayifumanayo ngemini balala betyile. Lulwazi olutsha olusivuyiso xa kanti nasezifundweni zakhe uphuma emagqabini. Abalesi abangabantwana besikolo bafunda ukuba nabo bangakwazi ukulilawula ixesha ngemini xa esithi uPhila: “ngenxa yokulilawula ixesha uyakwazi ukufeza okuninzi.”

Kubalulekile ukuba abazali nabo basifunde isicutshulwa esi ukuze babone unkosikazi Vuyelwa Hardy xa ngenxa yesiphiwo somntwana wakhe wakwazi ukumvumela eze naba bantwana endlwini yakhe ukuza kubhafa nokucheba iinwele zabo, andithethi ke yona ngegrosa yakhe ekufuneka amgade kuba uza kuphisa ngayo uPhila. Umnabo wolwimi nokhetho lwesigama sesicutshulwa kubonisa ukuba umbhali banikezelana ngovimba omnye wolwazi nomlesi amagama anje; eyabula, bhazalala, ukufak’ igxalaba, wayixhakamfula, umlesi uyawaqonda akadali ukuba umlesi angabi nakusilandela isicutshulwa.

Abalesi babonakala besondele kumbhali kuba usebenzisa ulwimi anokuthi naye umlesi aluqonde kwisiqendu sesithathu uthi umbhali “Ngokungafani nolunye ulutsha akabe echitha exesha eyabula koobhaza-bhaza bezakhivo ezineevenkile, okanye awolwe ngoncuma naye, okanye ethe zava kwisofa ebukele iTV.

Umda Ka-Nganjongo Zini

Isakhiwo solwazi lwesicatshulwa lubonisa ukuba injongo engundoqo kwesi sicutshulwa kukuvelisa izehlo ezilandelelanayo ukuya empumelelweni. uPhila usebenzisa u-“sa” kwisiqendu sesihlanu uthi xa eyibeka “xa abantu benikele kakhulu ndithenga inyama soje” uyazibandakanya uPhila naye kweli qela laba bantwana.

Ngokusebenzisa intetho ngqo imenza umlesi abe kuwo kanye umfanekiso wento eqhubekayo kwisicatshulwa nandlela izimvo azikhupha ngayo umbhali. Abalesi kwesi sicutshulwa siphantsi kohando “uPhila ubahlangule” bayayiqonda injongo yokwenza yombhali nomxholo wokuzisa ulwazi kubalesi. Zikhona izenzo zokuthetha esizibona kwisiqendu ezininzi: ebehlala engqiba, eyabula, wondla, ndabathengela. Kukho nenjongo yokwazisa abalesi gabalala ngokuzinikezela kukaPhila kulo msebenzi wokutyisa abantwana nendlela enza ngayo ukulawula ixesha ngemini. Isicatshulwa sifanelekile ukuba sibhengezwe kuluntu ukuze batshintshe kwindlela abacinga ngayo xa bebona aba bantwana basezitatweni bayeke ukubabetha koko babancede ngokubapha into etyiwayo yiva omnye wabo xa ethetha kwisiqendu sethoba “nkqu nasemigqomeni ukutya akusabhaqeki nabantu abaninzi sebethanda ukusibetha kunokusinceda.”

Njengoko kucacile ukuba umbhali nomlesi basuka kwinkcubeko enye, izenzo zinentsingiselo enkulu kunamazivi xa uPhila esehla esenyuka ecela imali yokunceda abanye abantwana engazuleli ukuba kudle yena, uyibeka ngokuthi kwisiqendu sesihlanu “Babexibe amadlakadlaka belala emvuleni ndavakalelwa, ndabahoya ndabavusa ndaya nabo evenkileni ndabathengela ukutya. Ndada ndathi bandimse xa befuna uncedo.” Zininzi izenzo ezenziwe nguPhila kwesi secatshulwa singentla apha: ukubavusa, ukubathengela, ukubahoya.

Umda Ka-Kutheni

Umnabo wolwimi nesakhivo solwazi sesicatshulwa sibonisa into yokuba umbhali uxelela abalesi ababelana naye ngovimba wolwazi. Umbhali ubandakanya izinto ezingezizo ezo luncwadi namagama azizafobe njengomnabo wolwimi elindele ukuba abalesi baqonde

iinjongo zakhe ezifihlakeleyo kwisiqendu seshumi elinesine “Ufana nelitha lelanga”, “kuqala wawunyuka umnqantsta.” Abalesi abakwibakala elinye lovimba wolwazi nombhali bayaqonda ukuba, ilitha lelanga liza nethemba, ukhanyo noncedo, xa usemyuka umnqantsa kuthethwa into enzima engqondweni nasemzimbeni kuba kwakufuneka azule uPhila ukuze abe nako ukufumana R120 nangaphezulu ngemini. Umbhali usebenzisa intetho ngqo yomntu ukuze kutyhileke ubunyani bentetho leyo. Injongo zombhali kukuvelisa uphando lwesicatshulwa kwisiqendu seshumi elinesihlanu uthi umbhali. “Akabe engxola ngento ayenzayo, lo ngumqondiso wenkokheli elungileyo. Ufana ukunceda abanye kwaye akafuni dumo ngakwenzayo.” Ngentla apha siyaxelelwa ukuba kulungile ukwenza okuhle ungemi entabeni uxelele wonke umntu lo ngale nto uyenzileyo impawu zenkokheli zezo zokwenza ungathethi.

Ubhali ufuna ukwabelana ngokuzeleyo nabalesi ngeenjongo zakhe ezibonakalayo nezifihlakeleyo. Injongo yokubhala ayixhomekanga kwijenra. Siyaziphawula iinjongo zombhali apha kwesi sicashulwa ukuthi ujongene nokubumba ikamva loluntu jikelele kuba uyaqonda ukuba abantu abanenkathalo ngabantu abahlelelekileyo loo nto ihlumisisa isizwe njengoko naye uPhila sele enzile ngokuthi emva kokuba ewuqalisile lo msebenzi wakhe kwiminyaka emibini abanye abantwana babuyela komawabo abanye babuyela ezikolweni. Ezi njongo ziqikelelwa ukuthi ziyazalana neembono zoqhagamshelwano yiyo loo nto zingafihlakalanga. Umbhali ukhetha ukungabinacala xa esithi kwisiqendu seshumi elinesixhenxe:

“Inkoliso yolutsha izincingela yona yodwa ayibacingeli abanye abantu. Eyona nto abayikhathalelayo yinkangeleko yabo abanye abasoze bazithobe isidima ngokuthetha nabantwana abamdaka.” Ufana abalesi basebenzise ingqondo zabo benze izigqibo ngokuthi basebenzise ulwazi olo abanike lona malunga nemeko yabanye abantwana.

4.5 KULAWULA ISISA APHA

4.5.1 Isivakalisi Soqikelelo Esenzayo

Imbono yesivakalisi esenzayo siphanda indlela umbhali asebenzisa ngayo ulwimi ekuphuhliseni iinjongo ezininzi. Kwakhona ithi iphande uzalwano oluphakathi kwesakhiwo nentsingiselo yesicatshulwa. Kwesi sicatshulwa “kulawula isisa apha” umbhali usebenzise ulwimi olusulungekileyo ukuzoba imisebenzi umsasazi awenzileyo ukwakhela u-Anna umzi

wokuhlala mve xa embuza umbuzo kwisiqendu seshumi elinesihlanu “kuza kuthiwani kwakuphela ukutya?” umsasazi ubonisa inkathalo kuba okwalo mzuzu uyakubona ukutya ukuba yintabalala ekwazi futhi ukuba ukufumene phi u-Anna. Umbhali umzoba u-Anna njengesikhukukazi esifuna ukukhusela amantshontsho aso ngaphantsi kwamaphiko aso. Lukhulu kakhulu usapho eliwolwe ngu-Anna lingaphezu kwamandla akhe xa angondla iintombi zakhe nabantwana bazo.

Engqondweni yomlesi ingafika into yokuba kutheni ezi ntombi zingaphangeli nje? Kona asiva inxaxheba abayithathayo koko siva lo- Anna odlala indawo yokulondla olu sapho naye athi umbhali uphila ngocimcim.

Isihloko sesicatshulwa naso sihlupheza silola ingqondo yomlesi ukuba alindele ukuva esi sisa silawulayo apha. U-Anna ubonakala njengoyena mntu ogutyungelwe lilishwa ngendlela umbhali amveze ngayo mve xa esithi kwisiqendu sesine “ngokomthetho u-Anna usalelwe yiminyaka embini ukuze afumane inkamnkam iminyaka emibini yendlala, izifo nokuthwaxwa linxele likakhetsekile”

Ubesifamele isibonelelo sika rhulumente u Anna kule meko izotywe apha-angade alinde le minyaka kuthethua ngayo. Umbhali usebenzisa isaci xa esithi inxele likakhetsekile ukubonisa ukuba uyalamba. Mve esizobela ubunzima obugubungele abantu base Petanenge Village ukhethe ukusebenzisa esi sivakalisi “yenye yeendawo zabantu abaphila ngocimicimi, kodwa nangona kunjalo u-Anna bamjonga njengoyena mntu uhluphekileyo kule ndawo ukodlula bonke. Ndingabangqinela ke nam kuba unosapho olukhulu kakhulu, akafumani nkamnkam akanayo nendlu yokuhlala, uhlala ententeni.

Umbhali unesivakalisi esenzayo phaya kwisiqendu sesibhozo xa esithi “ndaya emzini wakhe kathathu phambi kokuba ekugqibeleni ndikwazi ukuthetha naye”. U Anna uyazincama amaxesha amathathu uya emzini walo msasazi kuba wayenethemba lokuba xa athe wathetha naye lobakhona uncendo alufumanayo. Kwisiqendu sesibhozo uthi “unalo iqhinga”, ngenxa yesi sivakalisi uphume u-Anna enethemba loncedo. Singatsho sithi izivakalisi ezenzayo zizo ezinika neziphelisa ithemba.

Olwaziwayo Nolutsha Ucalucalulo

Kolwaziwayo nolutsha ucalucalulo umphandi uchaza u-olwaziwayo njengolwazi ebulukhe kwathethwa ngalo kuqala, amagama asetyenziswa ngumbhali ngawo adiza ukuba lukhona

olwaziwayo ucalucalulo. “kwanezinye iingxakana ezixaka oogqirha” xa ubonakusiqala kule ndawo esi sicutshulwa ubungaphawula ukuba zikhona ezi zinto zaziwayo ebekhe kwathethwa ngazo ngaphambili ngenxa yeli gama “kwanezinye” sifumana ulwazi olutsha lokuthi xa sisiva ukuba u-Anna akayifumani imali yepenshimi xa sijonga isihloko sesicutshulwa “kulawula isisa apha”. Ulwazi olutsha esilufumanayo yindlela umsasazi uBella Ntswanwisi wathetha noluntu kwinkqubo yakhe yangokuhlwa kwisikhululo sosasazo iMunghana malunga nenkxwaleko ka-Anna yaza iPFM Property Development yachukumiseka yamakhela u-Anna. Ngalo lonke ixesha umlesi efunda ufumana ulwazi olucalulweyo olutsha elinokuthi limthathe limse kolo ebuluvile nabelwazi ngaphambili zonke iingxaki nezisombululo ezibhaliweyo kwisicutshulwa zinika inkcaza embaxa kwinto umlesi ayaziyo ngaphambili. Ingxaki siyivile kwesi sicutshulwa “kukuhlupheka” kuka-Anna, nokuujongana nosapho oluninzi, imeko yokungaphangeli kwabantwana bakhe abangamantombazana ayi-6, nengxaki yokubhujelwa ngumyeni wakhe nokudilikelwa yindlu yakhe, kodwa izisombululo zibekho ezo zokwakhelwa kwakhe nobuphiwa kwakhe igrosa.

Abalesi abaminzi bayakuthanda ukufunda izicutshulwa ezithi zinike ingxaki athi yena engumlesi ajonge phambili ukuva izisombululo. Kwangoko xa abalesi bathe badibana nesihloko esithi “kulawula isisa apha” umdla wabo uye wadlwenguleka kuba befuna ukuva ukuba kuphi apha? Sisisa esinjani esi silavulayo? Yonke ke loo nto ivele njengolwazi olutsha.

Umbhali wesicutshulwa usebenza njengomniki wolwazi, okanye umzisi nomazisi wolwazi xa yena umlesi ebonakala njengomamkeli wolwazi ngokuthi afunde. Kukho uzalwano phakathi kombhali nomlesi oluthi ludizwe yindlela umbhali awubeka ngayo umxholo kwisicutshulwa sakhe.

Ucalucalulo Lwesihloko Esithethayo

Ucalucalulo lwesihloko esithethayo luchaza into isivakalisi esingayo. Isihloko sesi sicutshulwa sichaza sibonisa ukuba umsebenzi wenzekile “kulawula isisa apha” akubonakali ntloko kwesi sihloko ngenxa yemo yesenzi esisetyenzisiweyo “kulawula” umxholo wesicutshulwa ubonakala njengento ethethayo kuba usixelela ngendlela isisa esilwula ngayo. Ngenxa yokuthetha kuka Bella Ntswanwisi umsasazi kwabakho ukuvakalelwa, kweli qela le PFM Property singancoma indlela ayibeke ngayo umsasazi eyathi yeza nesazela esithethayo kwiqela labonakala limakhela indlu u-Anna. Isisa

esilawulayo siza nemimangaliso, uthi u-Anna xa eyiqinisekisa le nto kwisiqendu sethoba “lo ngummangaliso ebomini andizange ndiphuphe ngokuba nomzi onje” uqhuba uvuyo lwakhe ngokusa uzuko lukaThixa KuYe “ukholo lwam ku Thixo lomeleziwe”.

Isihloko Esiqhubekayo

Luhlobo lwesithathu olu lophando olujolise kumsebenzi wokuphuhlisa isihloko kwintetho. Ibandakanya umisebenzi ka Givon (1983) othi asibonise isihloko esiqhubekayo njengesibizo esisoloko sibonakala rhoqo, okanye kuthethwa ngaso njalo njalo njengoko intetho iya iqhubeka kwisicatshulwa.

Igaty sibizo u-Anna sesona sibonakala phantse kuzo zonke iziqendu. Yinto ke ebonakalisa ukuba sisihloko esiqhubekayo. Igaty sibizo “abazukulwana” sibonakala naso siwuqhubela phambili umxholo esithi ngelinye ixesha sibhalwe kwisinye “umzukulwana”. Umbhali uzoba u-Anna njengomama onenkathalo, ngesimo sokugcina usapho olungaka. Ukuthetha sisixhobo esiye sasetyenziswa apha ukujika imeko yakwa-Anna Homu othe yena wathetha nomsasazi uBella esoneka imeko yentlupheko yakwakhe kanti ngalo ndlela unikeza umsasazi igunya lokuba aye kuthetha kwinkqubo yakhe yosasazo kwaza kweva isebe lakwa PFM Property elathi lona lamakhela impomakazi lendlu u-Anna.

uGivon ucebisa ngokuthi amagaty zibizo athi abe yintloko, athi avele kwintetho eqhubekayo ngeendlela ezohlukileyo. Loo nto kwakhona ilawula ukuhamba kolwazi.

Undindwano Kwisicatshulwa

Undindwano luhlobo oluthile olukhoyo kumphezulu wesicatshulwa okanye isivakalisi esithi sibone uzalwano olukhoyo phakathi kwezivakalisi okanye izicubu zamagaty kwizicatshulwa zikhona izinto ezisetyenziswayo ukudibanisa imo yomphezulu wesicatshulwa ezinjengomelo, ushiyo, idibaniso nozalwano lwesigama, uphindaphindo, izithethantonye kunye nezichasi.

Umbhali ulibonakalisile ushiyo kwisiqendu sesibhozo “waphulaphula ngomonde omangalisayo kwibali lam elibuhlungu waza wathi unalo iqhinga ...” akafunanga umbhali ukukhawuleza alivelise iqhinga kumphezulu wesicatshulwa, kodwa lona ushiyo lukhona. Lusetyenzisiwe umelo kwisiqendu seshumi elinesithathu “amantshontsho” kuqhelekile ukuba isikhukukazi esinenkathalo siwaqandusele amantshontsho alishumi elinesixhenxe nangaphezulu eli gama “amantshontsho limele “abantwana.” Igama “usapho” limele

“abantwana” nalo. Sikhona isigama esizalanayo esityenzisiweyo: ipenshini: nkamnkam; ubabalo: ithamsanqa.

Kwisiqendu sesine umbhali usebenzise isaci xa ethetha ngendlala; “inxele likakhethsekile” amagama anochasano asetyenzisiwe kwisiqendu sethoba xa u-Anna ebonisa ukuba ukholo lwakhe kuThixo lomeleziwe uthi “ndiphume ententeni ndingene kwipomakazi kubonakala kuzimeko ezimbini ezichaseneyo ezi zezi intente nepomakazi.

Isakhiwo Sesivakalisi

Kwithiyori yolwimi, isinteksi nesimantika ziyafumaneka. Ikhomponethi yesinteksi idibanisa iintlobo zokwenza, amagatya, iintlobo zokwakhiwa kwamabinzana entetho nokudibanisa amabinzana lawo ukwenza isicatshulwa, kanti yona isimantika inento nokwenza nentsingiselo yesigama esisetyenzisiweyo ukuphuhlisa umxholo wesicatshulwa. Kwesi sicutshulwa “kulawula isisa apha” mve umbhali xa ebumba izivakalisi zakhe ejonge ukuvelisa okuthile.” Yintoni le ndiyenzileyo efuna ukuba kubekho abanovelwano nenceba? Kumel’ ukuba ndingoyena mntu ubabalweyo” u-Anna uyivelisa intetho yakhe ngesakhiwo sesivakalisi esingumbuzo ukuhlupheza ingqondo zikamlesi, kodwa abuye ayinike impendulo yokuba unguyena mntu obabalweyo.

Izivakalisi zinokubunjwa njengombuzo njengoko kunjalo ngasentla apha, njengesiyaleli xa imeko isitsho nanjengenkcaza. Kwisiqendu seshumi elinesihlanu umbhali isivakalisi usibumbe ngolu hlobo: “andazi kodwa inye nje into endingayenza lithemba nokuthandazela omnye umngaliso utshilo” ngesi sivakalisi singentla u-Anna ushukumisa izazela zabalesi ukuthi babuye bachukumiseke uzibeka kwinceba zabalesi ukuthi babuye benze olunye uncendo, athi xa elubiza ngummangaliso. Kwesi sivakalisi singentla kubonakala ukholo analo u-Anna kuThixo nokuthi uyaqonda ukuthi umnangaliso lo uvela kuThixo yiyo loo nto engatshongo ukuba uzakubuye acele ku PFM Property okanye ebantwini.

Kuvuseleleke ubuntu bakhe u-Anna ngokuthi azibone ephuma kowakhe umnzi mve umbhali indlela asibumbe ngayo isivakalisi “namhlanje u-Anna Homu uneqhayiya lokuba abe nowakhe umzi “ kwixa elingaphambili uAnna ubesefana nofileyo kuba ubuntu bakhe bangaphakathi bebungekho kuba akukho nenye into emonwabisayo kungqinwa oku ngendlela umbhali asakhe ngaso isivakalisa esidiza oko kwisiqendu seshumi elinesithandathu “abanye babazukulwana bam, ngamakhwenkwe amadala ngoku, cinga

nje ukuba avakalelwa njani ukulala ententeni noninakhulu". Akusiyiyo into ethandekayo into yokuba abantwana abangamakhwenkwe balale nabantu abadala, nabantu abadala akumnandanga xa belala namakhwenkwe amadala gumbini linye.

Usizi kweli khaya belukho kakhulu imeko yabo iyachukunisa mve umbhali xa eyibeka indaba: "singenandawo yokulala sazahlukanisa saba ngamaqela amabini sefuna ikhusi kummelwane". Ngale ndlela sibunjwe ngayo esi sivakalisi singentla sibonisa ukuba olu sapho lwakwazi ukusebenzisa ingqondo yokuzama ukuba babe nokwamkelwa ngabamelwane xa noko inani lilincinane. Ithiyori yesemantiki izama ukubonisa intsingislo kwizinto nezehlo. Umbhali usebenzise imeko zezehlo ezohlukeneyo xa athi umsasazi ngobuchule bokuthetha kwakhe libonakale iqela lakwa PFM Property Development lichukuniseka lakhele u-Anna nosapho lwakhe olukhulu kamgaka ipomakazi lendlu.

Isigama

Isigama siyanwenwa siye kwisinteksi, simantiki, undindwano nonamathelwano kuququzelelo lomphezulu nomphantsi wezivakalisi. Isigama sancedisa ikhomponethi yesintaksi ekuziseni iseti yezinto eziluncedo ngokwesintaksi ezinjengezimnini "imali yepenshini", "iminyaka emibini yendlala" "intabalala yokutya". Sithi sikwazi ukwahlula nokudibanisa amaceba nezibizo zawo ngenxa yesigama sokungena kwisiminini, iminyaka yendlala.

Iceba alifakelwanga emva kwesikhombisi kwisiqendu sesibini "le lali", "olu sapho", loo ndlu". Nakwesi isicatshulwa iceba lesibizo alifakelwanga emva kwesilanduli, kwisi qendu seshumi elinesibhozo "andikhange ndikhuphe mali" "asinamali".

Zikho izenzi ezilandelwa ngqo iyingongosenzi nalapha lwesi isicatshulwa kwisiqendu sesithathu "esiba ukutya" ukukhusela amantshontsho iinjongosenzi zikhona kwisiqendu. Ezinye iinjongozenzi azikho" umcinezla emzimbeni, uhlala ePetanenge, uhlala nabantwana; izenzi zilandelwa zizihlomelo zendawo umzkl, emzimbeni, ePetanenge. Umbhali usebenzisa izinto zobuciko ezinjengochazo kwisiqendu sokuqala. "unyathela kabuhlungu xa umcinezela emzimbeni kusala umngxumyana unesifo sokubetha ngamandla kwentliziyo" ubuehu bokuvelisa kwisiqendu seshumi "I-PFM Property Development yathi iza kwakhela u-Anna lo mzi kwaza mhla uvulwa kwakuze inyambalala ukuza kuzimasa lo mmangaliso" kukho uthelekiso-uchasa oluveliswa ngumbhali kwesi isicatshulwa apha kwisiqendu sesibini abantu bonke bayahlupheka kodwa xa bezithelekisa

no-Anna bayaphikisana neyabo imeko bakhomba u-Anna odlula abanye ngokuhlupheka uthi umbhali xa eyibeka “Le yenye yendawo zabantu abaphila ngoximicimi. Uninzi lwamadoda lungoomahlalela inkoliso yabantu apho iphila nje ngenkamnkam. Kodwa phantse wonke umntu kule lali uya kukuxelela ukuba u-Anna ungoyena mntu uhlupheka ukodlula bonke. Ichasene imeko yokuthi u-Anna uhlupheka ukodlula abanye xa amadoda engoomahlalela.

Unamathelwano

Unamathelwano yikhomponenti yokubhala uphando nokuhala imiyalelo, kwakhona ibunjwe luluhlu lokutolika komlesi. Luthi luvelise ukuba umlesi lo ingaba unalo na ulwazi ngemeko yokuhlupheka nokuba nosapho olukhulu ugqibe ungabi nandawo yokuhlala ukuze abe nokulincoma igalelo elenziwe ngu PFM Property Development yokwakhela ngesisa u-Anna ipomakazi lendlu. Ingaba umlesi ungumntu oselula okanye osele ekhulile ukwazi ukububona ubugxwayiba awayekubo u-Anna bokuthi abenamantombazana amathandathu angendanga azalela ekhaya athi ke amthwalise ongako wona umthwalo okuzibhaqa sele esondla ishumi elinesixhenxe labantu phofu engafumani noloo nkamnkam, mve umbhali xa esikrobisa kule meko yalo mzi pha kwisiqendu sesithathu “maxa wambi olu ssapho luhlala iintsuku lungayazi into esiwa phantsi kwempumlo. Kubi kangangokuba omnye wabazukulwana baka Anna wabanjwa esiba ukutya kumzi wommelwane”.

Ingaba umlesi ngumntu onosizi okanye onqwabalala ukuze abenokuqonda imbangi yokuba omnye wabazukulwana baka Anna ade abanjwe esiba ukutya. Ngaphezu kwento zonke le yokuba ade u-Anna nosapho lwakhe bazohlule babe ngamaqela amabini ukuze babe nako ukwamkelwa koomakhelwame. Ingaba umlesi ngumntu othandayo ukuthetha okanye usisithuli ukukwazi ukuncoma imbono kaAnna ngokuthi ingxaki yakhe ayithethe ebantwimi ukuze afumane icebiso kwamanye amabhinqa ngomnye umsasazi onceda abagulayo nabasweleyo njengoko umbhali ekuvelisile oko kwisiqendu sesixhenxe. Kubalesi besi sicutshulwa baninzi abafana no Anna ngokuhlupheka enokuthi ingxaki yabo isombululeke ngokuyithetha ebantwini ukuze bakuphe icebo.

Uvimba Ongenguye Owolwimi

Unamathelwano lusiso isiphumo solwazi nolandelelwano olwaziwayo oluya kuthi umlesi abe nako ukulikhumbula nokubonisa ungqameko olunamatheleyo lomyalezo, yenye ke yezinto ezingezizo ezolwimi. Umbhali uqala isicutshulwa ngendlela yobuciko bokuchaza,

kuba uthi kwisiqendu sokuqala “unyathela kabuhlungu xa umcinezela emzimbeni kusala umngxunyana unesifo sokubetha ngamandla kwentliziyo, isifo seswekile, isifo samathambo”. Iuyafuneka ulwazi olululo apha lukamlesi ukuze abe nokudibanisa umngxunyana osalayo xa umcinezela uAnna emzinibeni nesifo sokubetha ngamandla kwentliziyo. Umlesi xa enovimba ongenguye owolwimi ukunyathela kabuhlungu obuchazwa ngumbhali unako ukubudibanisa nesifo samathambo.

Uyibona uBrown no Yule (1983) unamathelwano njendalo yomlesi ngaphandle kokuba ibe yimveliso yesicatshulwa. Xa umlesi engenawo uvimba wolwazi nolwazi lwelizwe akanako ukuwaqonda la magatya: “abantu abaphila ngocimicim, into esiwa phantsi kwempumlo, inxele likakhetsekile, ipomakazi, intabalala yokutya.”

Umba wesithathu oyinto angeyinjo eyolwimi yithiyori yomfaneleko ebonwa ngu Sperber no Wilson (1986) umlesi kufuneka abe nako ukutolika ulwimi olusetyenzisiweyo kwisicatshulwa.

Imbonakalo Yokusebenza Okwenzayo

Ngumba lo oxhomekeke ukuba izinto, iziganeko zidityaniswa kanjani ukuze zenze isicatshulwa nemfaneleko yaso, yinto etsho sizibuze lo mbuzo; kusilungele na ukufunda ngesisa esenzelwa umntu ogulayo nohluphekileyo okanye kukukhuthaza ukuba amabhinqa angendanga azale kakhulu kuba ejonge ukuzuza uncedo. Simbona umbhali enezimvo ezilungileyo kumlesi ngokuthi asebenzise ulwimi olulula aya kuthi umlesi aluqonde, ngokuthi abhale ngemeko ekhoyo phantse kuwo onke amaphondo le yokuba kubekho iminyaka ebekiweyo yokuthi urhulumente akunika inkamnkam. Umxholo wesicatshulwa wenza icebiso kubalesi ukuthi bazifundise ukuzithetha iingxaki zabo ukuze bazuze icebiso kwabanye abantu, njengoko enze njalo uAnna ngokuthi afumane icebiso eLetaba Hospital kumabhinqa agulayo adibana nawo.

uAnna unayo indawo yokuqonda into yokuba kungoncedo lukaThixo olu lumenze wafumana isisa esingaka mve xa ethetha kwisiqendu seshumi elinesibini “yintoni le ndiyenzileyo efuna ukuba kubekho abanovelwano nenceba? Kumel’ ukuba ndingoyena mntu ubabalweyo emhlabeni. Ndithandaza kuThixo ukuba ancède abantu abandincedileyo” kuyabuleleka xa uAnna ebathandazela abo bamncedileyo ukuba uThixo abancede.

Umbhali usebenzisa izakhiwo zentetho ngqo kwisiqendu sesixhenxe “ndaya emzini wakhe kathathu phambi kokuba ekugqibeleni ndikwazi ukuthetha naye ...” “ukholo lwam kuThixo lomeleziwe” ukusebenzisa intetho ngqo kudala ubunyani, kubekho nokubandakanyeka, nengqondo yokubanga.

Ilizwe Lolwazi Olunguvimba

Unalo ulwazi olunguvimba umbhali nemo yokungazuzeki kwenkam-nkam kwangoko, sibona apha imeko yamantombazana angendanga nathe azalela ekhaya ithwalisa unina uAnna uxanduva lokuba ondle bona kunye nabantwana babo into leyo emenzele usapho olukhulu. Umsasazi uBella Ntswanwisi unalo ulwazi lwelizwe olunguvimba malunga nokunceda abagulayo nabahluphekileyo kuba nanku eyiphulaphula inkcaza kaAnna ngomonde omangalisayo waza wathembisa ngokuthi unalo iqhinga.

Namabhinqa ayedibana noAnna eLetaba Hospital anawo uvimba wolwazi kuba icebiso labo laphumelela kuba ngoku sithetha ngo Anna ehleli kwipomakazi lendlu ayifumene simahla mve kwisiqendu sethoba “lo ngummangaliso ebomini andizange ndiphuphe ngokuba nomzi onje”.

Ukwamkela

uAnna ubonakalisa ukuwamkela umthwalo athwalisive wona ziintombi zakhe, ngokuthi zingendi zizale abantwana ekufuneka yena abondle. Umbhali umncoma uAnna njengomama nomakhulu onothando kuba uthi unenkathalo abanye oomama bebengazigxotha ezo ntombi nabo bantwana bazo.

I PFM Property Development iwamkele umngeni ewuve kwiziko losasazo iMunghana yokuba kukho umakhulu ongafumani mali, ogulayo onabantwana abali-17 nongenomdawo yokulugcina olo sapho lwakhe kuba umoya utilize indlu yakhe. Ngokukhawuleza imakhele umzi opinki oxabisa R90 000 onamagumbi amahlanu. Umsasazi ongu Bella Ntswanwisi uyamkele ngezandla ezishushu imeko yakwa Anna Homu. Labonakala igalelo lakhe ngokuthi asebenzise amaza kanamathotholo ekuchukuniseni iintliziyi zabantu, nantso ke i PFM Property Development imakhela u Anna Homu. U Anna naye le yokuba belusapho olukhulu olungenandawo yokuhlala uyamkele wabona ukuba makenze icebo lokuba bazohlule kubini bafune indawo ebumelwaneni, kwayena uphinde angayamkeli le meko yakwakhe xa esithi kwisiqendu sesihlanu “kwakubuhlungu maxa wambi ndandingwenela ukuba ndife”. Yona le yokuba bathi abazukulwana abangamakhwenkwe

amadala balale naye ententeni akazange ayithande engazange abonakalise nokuyamkela. Uthi uAnna xa eyibeka kwisiqendu sesihlanu “ukuphila ungenanto ethi wena kuyenye yezona ntlungu ebomini”. Akayamkeli into yokuzibhaqa sele engumpha ochutyiweyo.

Ukhetho Lwezenzi

Kwisicatshulwa umbhali usebenzisa inani elikhula lezenzi ukuvelisa iinjongo zakhe. Izenzi zizo ezinika uqhagamshelwano lwezimvo noluthi luphuhlise okuthethwa sisicatshulwa eso. Kwesi sicutshulwa “kulawula isisa apha” esi senzi “kulawula” sibonakalisa “ubuntu” obulawula abantu ngamanye amazivi yinto engaphakathi kubo ethi ibanyanzele ukuba benze okulungileyo kodwa njengoko umsasazi wanyanzeleka ngenxa yokulawula yimfesane ukuba azidine athethe nabaphulaphuli kumaza kanomathotholo, abakwa I PFM Property Development banyanzeliswa sisisa ukuba bawakhe umzi wesipho sika Anna. Kwisiqendu sokuqala kukho isenzi; “umcinezela” obonisa indlela abavavanya ngayo imeko yempilo ka Anna babe nobukhwankqiseka ke xa befumana ukuba kusala umngxunyana odiza ukuba unesifo sokubetha ngamandla kwentliziyo. Isenzi “uhlala” okwisiqendu sesibini usetyenzisiwe oxela ukuba uAnna unosapho ahlala nalo.

Kwisiqendu sesihlanu isenzi “wathwaxwa” othetha ukuba “wabethwa”, yaba sesinye isiganeko esamehlelayo u Anna ngo-2001 ngokuthi indlu eyayise yofulelwe idilizwe yimvula. Umbhali ukhethe ukusebenzisa esi senzi ukuze kucace kumlesi ukuba akazange abethwe ngambeko koko ubethwa ngumntu onolunya, kuba wayesele kade ebethiwe yimeko yokuba nosapho olungaka, ukungafumani mali yepenshimi. Kwisiqendu sesihlanu kwakhona “sinandiphe” into enandiphekayo yinto emnandi. Olu sapho lalikhwimeko yokuba laliza kutya ikresmesi. Ibifudula ke iyeyona mini yokutya izinto ezimnandi ikresimesi ongakhange ube nayo indlela yokuzithenga unyaka lo wonke. Yimini ebalulekileyo apho ubuthi ufikelwe zizihlobo nabahlobo, kukho ne slogani sokuthi “akuvinjwa nge kresmesi” yimini yolonwabo, kodwa sifumana imeko ephikisanayo kolu sapho lokudilika kwendlu abahleli kuyo.

Isakhiwo sengqondo esivuselelekayo

Umbhali usebenzisa izakhiwo ezithile zokuvuselela ngenjongo yokuphuhlisa iinjongo zakhe zoqha gamshelwano. Kwiripoti yejenra yesicatshulwa esi siphantsi kaphando “kulawula isisa apha” uvuseleleko lwengqondo olubonakalayo “lusizi” oludizwa ligama “ngocimicimi” elifumaneka pha kwisiqendu sesibini uthi xa umbhali eyibeka: “Le yenye yeendawo zabantu abaphila ngocimcim”. Isibane xa sipheliswa yi-oli siye simana silayita

okanye sicima kucace ukuba umcimbi waso unzima, kufuneka kugalelwe enye i-oli kube nzima ke xa ingekho njengoko kucacile ukuba ayikho i-oli ekukutya kule ndawo abantu babopha amabande ukuze baphile, bazuze nento etyiwayo.

Xa ndifunda ndisehla naso isicatshulwa ndibibana neli gama “lungoomahlalela” kwisiqendu sesibini kwenzeke kubekho isakhiwo sengqondo sesibini esivuselelekayo sokunqaba kwemisebenzi. Umbhali uthi xa eyivelisa le meko; “uninzi lwamadoda lungomahlalela inkoliso yabantu apho iphila nje ngenkamnkam”. Amadoda kwaXhosa ngawo azintsika zokondla usapho ibifudula inqabile into yokuphangela komama kudala, ke xa kunokuthi abona bantu ekufuneka bephangele ukuze bathenge ukutya kosapho babe ngabona bahleli phantsi, asinako ukuyoyamanisa nobuvila le meko koko nokungqongophala komisebenzi.

Okwesithathu igama elithi “sinandiphe” elikwisiqendu sesihlanu kwesi sicutshulwa siphantsi kophando livuselela isakhiwo sengqondo ubumnandi. Umbhali uyizobe ngolu hlobo; “sasiza kuhlala phantsi sinandiphe ikresmesi yethu xa kanye ingqimba zamafu zaqokelelana ...” Kuyacaca kakhulu xa eli gama lithe ekubhalweni kwalo ladityaniswa nekresmesi kuba kuyonwatywa ngekresimesi, kutyiwa nezinto ezimnandi.

Okwesine xa ndijonga kwesi sicutshulwa sithetha ngaso kwisiqendu sesihlanu ndidibana neli gama: “sazahlukanisa” kuvuseleleka isakhiwo sengqondo sokukwazi ukucinga. Xa lo mama ubengenguye umntu okwaziyo ukucinga ngewayo kummelwane nolo gxudululu lwakhe losapho ukufuna indawo yokuhlala, kodwa ngenxa yokuba uyakwazi ukucinga wakhetha ukuba babe ngamaqela amabini ukuze kube lula ukubanika indawo yokulala uthi imbhali xa eyibeka; “singenandawo yokulala sazahlukanisa saba ngamaqela amabini safuna ikhusi kummelwane”.

Okwesihlanu kwisiqendu seshumi elinesithathu kukho igama elithi “ibingazigxotha” kuvuseleleka engqondweni isakhivo “sentiyo” ebomini ugxotha into ongayithandiyo naleyo uyithiyileyo. Kucacile ngale ndlela ayibeke ngayo umbhali ukuba abanye oomama babengeke bayithwale into yokondla oonina babantwana kunye nabantwana babo yiyo ke loo nto asebenzise eli gama lingentla mve umbhali xa eyibeka intetho yakhe; “ngumama onenkathalo endikhe ndambona.

Uneentombi ezintandathu ezinabantwana abaninzi, inkoliso yoomama ibingazigxotha ukuba ziyokuhlala eHillbrow". Kucacile ngale ndlela ibekwe ngayo ukuba xa zinokuthi zigxothwe yileyo ingahamba nowayo umthwalo unciphe umthalo ku Anna.

4.5.3 Ubhalo Ngenkcazo Yenzululwazi Ngeentlanga

Umda Ka-Yintoni

Umda kayintoni sothi siwuchaze singqiyame ngezinto ezintathu ezi zezi umxholo, ijenra nomnabo wolwimi. Umxholo singacinga ngawo njengemvelaphi yolwazi, ithiyori yovimba ethi yona icebise iiseti zolwazi ezigciniweyo njengezicubu zokudibanisa, ziyafikeleleka ukubhenca ziphinde kusetyenziswe zona ekubunjweni komxholo. Umbhali unawo uvimba wolwazi kuba sibona kwisiqendu sokuqala xa ecacisa imeko yengulo ka-Anna uthi; "unyathela kabuhlungu xa umcinezela emzimbeni kusala umngxunyana, unesifo sokubetha ngamandla kwentliziyo isifo seswekile, isifo samathambo kwanezinye iingxakana ezixake oogqirha. Icacile yona into yokuba yintoni le ibangela ukuba xa umcinezela emzimbeni u Anna kusale umngxunyana siyifumama kolu lwazi silunikwe ngumbhali lezizigulo anazo uAnna. Kusekho nezinye izifo ezixaka oogqirha ezingathi kanti nazo singunobangela wokuba kusale umngxunyana xa ecinezelwa emzimbeni.

Uvimba wolwazi usinika unqameko lolwazi ekuthi kusetyenziswe umnabo wolwimi ofanelekileyo ngokwemeko ezohlukeneyo. Inkubeko ke nayo inendawo eyidlalayo ekuveliseni umxholo. Yinkubeko ethi ibumbe ikamva yiyo nalento ebangela ukuba umbhali abhale esi sicutshulwa esinomxholo obhenca isisa esenzelwa uAnna ngokuthi akutshonelwa ngumyeni, akungabinayo indawo yokulala nosapho lwakhe, yakudilika indlu ebeshiywe nayo ngumyeni wakhe, avele u PFM Property Development amakhele indlu simahla, kodwa ngokuhlokozwa lilizivi lika Bella Ntsanwisi kwisikhululo sosasazo iMunghana.

Umbhali uyivelisa kakuhle indawo edlalwe ngamabhinqa axelela u Anna ngomsasazi onceda abagulayo nabahluphekileyo owayedibana nabo eLetaba Hospital. Ijenra inokuchazwa njengentetho eneempawu ezithile, neenjongo ezibonakalayo. Isiqalo umphakathi nesiphelo esicacileyo kwesi sicutshulwa "kulawula isisa apha". Sikhona isiqalo esinobuciko bokudala umdla kumlesi afune ukufunda adlulele phambili, kwa isihloko sesi sicutshulwa sihllokoza umdla kuba isisa yinto entle eyenzelwa umnti" oseububini.

Njengoko ijenra inako ukubonisa, icenge iphinde ibalise, sisibona esi sicutshulwa siseso sibaliso ngesenzo esenziwa yi PFM Property Development wokwakhela u Anna Homu indlu exabisa i R90 000. Ekuqaleni sibe nako ukusibona ngeempawu zomntu ogula zizifo ezininzi ekuthi xa umcinezela emzimbeni kusale umngxumyana.

Umda Ka-Iyakubani

Enye into ebalulekileyo kunqameko lokubhala kukuphuhlisa ithiyori yabalesi. Abalesi babalulekile kudalo kwesicutshulwa nokuvelisa intsingiselo. Unako ke ukuzibenza le mibizo: ngubani ekufuneka afunde esi sicutshulwa? Ingaba umlesi yinto ekhoyo? Ingaba umlesi uyaziwa? ukuba nyaziwa usondele kangakanani kumbhali?

Kwesi sicutshulwa sithetha ngaso ngoku umbhali ubonakala ebazi abalesi sezinga abakulo lentlupheko, kuba ujlise kwiindawo zonke zabantu, abakholelwa kuThixo nabangakhulwayo, amantombazana asazalayo nakulawo engendanga. Lulwazi olutsha olusivuyiso lokuthi kanti u-Anna uyaqonda ukuba nguThixo lo udale kwaba kho lo mmangaliso mve xa esithi uAnna; “ndithandaza kuThixo ukuba asikelele abantu abandincedileyo”.

Abantu bayakwazi ukuzibona bona bebhetele kunabanye abantu kuba naba abasePetanenge babona uAnna Homu ungoyena mntu uhlupeka ukodlula bonke, kanti nabo imeko yabo ayiginyisi mathe, amadoda aneentsapho zawo ngoomahlalela. Kubalulekile ukuba abantu abasakhulayo nabadala basifunde esi sicutshulwa ukuze kutshintshe ukucinga kwabo.

Umnabo wolwimi nokhetho lwesigama sesicutshulwa kubonisa ukuba umbhali banikezelana ngovimba omnye wolwazi nomlesi amagama anje; nokuthwaxwa, usithele, ikhusi, inxele lika khetsekile umlesi uyawaqonda akadali ukuba umlesi angabi nakusilandela isicutshulwa. Abalesi babonakala besondele kumbhali kuba usebenzisa ulwimi anokuthi naye umlesi aluqonde kwisiqendu sesithathu uthi umbhali “maxa wambi olu sapho luhlala iintsuku lungayazi into esiwa phantsi kwempumlo”. Kuba umbhali ebazi abalesi bakhe uqondile ukuba la magatya awasebenziseleyo: “into esiwa phantsi kwempumlo” baza kuwazi.

Umda Ka-Nganjongo Zini

Isakhiwo solwazi lwesicatshulwa lubonisa ukuba injongo engundoqo kwesi sicutshulwa kukuvelisa izehlo ezilandelelanayo ukuya empumelelwem. U Anna usebenzisa u-sa kwisiqendu sesihlanu uthi xa eyibeka; “sa siza kuhlala phantsi sinandiphe iKresmesi yethu” kwesi sivakalisi singentla ubonakala u Anna ezibandakanya kunye nosapho lwakhe.

Ngokusebenzisa intetho ngqo imenza umlesi abe kuwo umfanekiso wento eqhubekayo kwisicatshulwa nendlela izimvo azikhupha ngayo umbhali. Abalesi kwesi sicutshulwa siphantsi kophando “kulawulo isisa apha” bayayiqonda injongo yokwenza yombhali nomxholo wokuzisa ulwazi kubalesi. Zikhona izenzo zokuthetha esizibona kwisiqendu eziminzi; umcinezela, wabanjwa, wathwaxwa, zaqokelelana, ukulala, ndaya. Kukho nenjongo yokwazisa abalesi gabalala ngoncedo olwenziwa nguBella Ntswanwisi ongunusasazi kwisikhululo sosasazo i Munghana. Isicatshulwa sifanelekile ukuba sibhengezive kuluntu ukuze balibone ixabiso losasazo, nokuhlula iziphiwo zabantu uthi umbhali xa ekungqina oko, “lo mzi wakhiwa emva kokuba umsasazi uBella Ntswanwisi wathetha noluntu kweinkqubo yakhe yangokuhlwa kwisikhululo sosasazo iMunghana”.

Njengoko kucacile ukuba umbhali nomlesi basuka kwinkcubeko enye, izenzo zinentsingiselo enkulu kumazwi ka Anna xa esithi kwisiqendu seshumi elinesibini “yintoni le ndiyenzileyo efuna ukuba kubekho abanovelwano nenceba? Kumel’ ukuba ndingoyena mntu ubabalweyo emhlabeni. Ndithandaza kuThixo ukuba ancede abantu abandincedileyo.”

uAnna ubonakalisa ukuwuqonda ummangaliso owenzekileyo wokuthi engakhuphanga nesenti akhelwe indlu enkulu nexabiseke kangaka ngoba uthi, ndingoyena mntu ubabalweyo.”

Umda Ka-Kutheni

Umnabo wolwimi nesakhiwo solwazi sesicatshulwa sibonisa into yokuba umbhali uxelela abalesi ababelana naye ngovimba wolwazi. Umbhali ubandakanya izinto ezingezizo ezo luncwadi, namagama azizafobe njengomnabo wolwimi alindela ukuba abalesi baqonde iinjongo zakhe ezifihlakelyo. Kwisiqendu sesine “umnyeni wakhe usithele ngo-1992”, safuna ikhusi kummelwane, into esiwa phantsi kwempumlo”. Abalesi abakwibakala elinye lovimba wolwazi nombhali bayaqonda ukuba ukusithela kuthetha ukufa, ikhusi yindawo

yokuzikhusela, into esiwa phantsi kwempumlo kukutya kuba ngumlomo aphantsi kwempumlo. Umbhali usebenzisa intetho ngqo yomntu ukuze kutyhileke ubunyani bentetho leyo. Injongo zombhali kukuvelisa uphando lwesicatshulwa, kwisiqendu seshumi elinesihlanu uthi uAnna “andazi, kodwa inye nje into endingayenza lithemba nokuthandazela omnye ummangaliso.”

uAnna uwubonile wawungqina ummangaliso owenziwe nguThixo wokuthi afumane umzi azuze ifenitshala kunye nentabalala yokutya, yiyo ke into edala ukuba awuphendule umbuzo, womsasazi enethemba. Umbhali ufuna ukwabelana ngokuzeleyo nabalesi ngeenjongo zakhe ezibonakalayo nezifililakaleyo. Injongo yokubhala ayixhomekanga kwijenra. Siyaziphawula iinjongo zombhali apha kwesi sicutshulwa ukuthi ujongana nokubumba ikamva loluntu jikelele nokuthi abo bangendanga bangasokolisi abazali babo ngabantwana, xa bekhetha ukuzala mababasebenzele abantwana babo okanye benze iinzame ooyise babo babondle. Ukugula okubalwa ku Anna kuninzi gqitha le meko yolu sapho lukhulu kangaka ingangunobangela woku kugula.

Ezi njongo ziqikelelwa ukuthi ziyazalana neembono zoqhagamshelwano yiyo loo nto zingafihlakalanga. Umbhali ukhetha ukungamtyhafisi uAnna kulo msebenzi wokuhlala nosapho lwakhe xa esithi kwisiqendu seshumi elinesithathu “ufana nesikhukukazi esifuna ukukhusela amantshontsho aso ngaphantsi kwamaphiko aso.” Umbhali uyathanda xa abalesi bakhe bangathi basebenzise iingqondo zabo benze izigqibo ngokuthi basebenzise ulwazi olo abanike lona malunga nemeko yalo mama, u Anna Homu.

ISAKHULO 5

Kolu phando iindlela zangoku zocalucalulo lwezicatshulwa ziphicothiwe zaza zasetyenziswa kucalucalulo lwejenra zezicatshulwa zesiXhosa, ngezinto ezichaphazela uluntu.

Isahluko sokuqala singenjongo ngophando lwesifundo uqikelelo lwengcingane, nendlela yokuya kucalucalulo lwesicatshulwa nejenra nento edlalwa lucalucalulo lwesicatshulwa kufundo nofundiso lolwimi. Uququzelelo lwesifundo lujongene nokuthi isahluko sesibini sixilonga njani izinto zocalucalulo zejenra yengcingane. Esi sahluko siqwalasela kwinkcazo yejenra ngababhali abaninzi abanjengo. Swales (1990), Bhatia (1993) Medway (1994) Reid (1988) Kaplan (1996) Swales (1990). Kuyabonakala ukuba ababhali abohlukeneyo bancengcingane ezohlukeneyo ngokuthi yintoni ijenra. Ukuhlomla kamcinane kwindlela abayibona ngayo u-Swales (1990) yena uthi liqela lezehlo zoqhagamshelwano nesithuthi soqhagamshelwano uBhatia (1993) nyichaza ijenra egqiyame kwizinto ezine; isehlo esiqhagamshelanayo esibonakaliswa yiseti yeenjongo zoqhagamshelo njengeenjongo ezikwiqondo ephezulu, nesehlo soqhagamshelwano esigqityiweyo, njengesicatshulwa apho ubutyebu bolwimi busetyenziswayo kwimida ethile, namjengonqameko lomsebenzi weenjongo eziqondakalayo zentlalo. uReid (1988) uyibona ijenra njengento yentlalo ethi idibanise ulwimi. uMedway (1994) uchaza ijenra ngeenjongo eziqhelekileyo zonxibelelwano. uKaplan (1996) yena uchaza ijenra njengentetho eluhlobo oluthi lubenezinto eziqondakalayo neenjongo ezigqamileyo kwakunye nesakhiwo esigqibeleleyo. uLittle Fair (1991) uthetha njomnabo wolwimi uyinto engabambekiyo ezithi iititshala ziyive kwiphondo leengcali zolwimi. Umnabo wolwimi uveliswa yifidi, mowudi kunye nethena.

Isahluko sesithathu siphicotha uphando kumphezulu okanye kwibakala lesivakalisi, abantu basebenzisa ulwimi ukufikelela kwiinjongo zabo. Likhona uzalwano phakathi kwesakhiwo kunye nentsingiselo yesicatshulwa. Inkcubeko idlala indawo ebalulekileyo ekubumbeni isicatshulwa njengoko umbhali nomlesi ingabo abanika ubumbo olululo kubumbo lwesicatshulwa. Kuye kube lula kumlesi ukuqonda amagatya, amagama kunye nolwimi olusetyenzisive ngumbhali xa bobabini benolwazi olunguvimba omnye.

Isigama kufuneka sihlalelwe ukuze isicatshulwa sibe nokuqondwa. Umbhali unezibizo azisebenzisa rhoqo ukunika igalelo lokuba kubekho ukuhamba kakuhle kwesihloko sesicatshulwa nokugcina ulwazi lusemgceni nokuqonda kukamlesi. Ithiyori yonamathelwano icingela kuqala abalesi, umgangatho womlesi, inqanaba nobudala bomlesi. Zikhona nezinye ezingezizo ezolwimi ezithi zibekwe esweni ezinjengamfaneleko, undindwano nonamathelwano. Njengoko umbhali enenjongo ngokubhala isicatshulwa uthi akhethe amagama athile ukuzisa iinjongo zakhe ebantwini. Uqikelelo logxininiso lusekelwe kuvimba wolwazi lukamphula phuli okanye umlesi. Ekubunjweni kwesicatshulwa ulwimi olusetyenziswayo lulo olunika intsingiselo. Isicatshulwa sichazwa kujoliswa kwimo-ntlalo, kwimisebenzi yenkcubeko neYapolitiko. Ezi zinto zine zibalulekileyo, zizimeleyo zikho kumanqanaba amabini, zimbini kwinqanaba lesivakalisi, zimbini kwinqanaba lesicatshulwa.

Amagama abonakalisa ulwazi olwaziwayo ayasetyenziswa kwisicatshulwa, kuba awunyanzelekanga ukusoloko ulukhankanya xa ubhala isicatshulwa luye luvele ulwazi olutsha. Kwithiyori yokufunda udabula kwikharithulam. ULittlefair (1991) uxoxa athi, “kulwimi lweklasi kufuneka iititshala zivume inkathalo yokuvelisa ukufunda kwindima nezinokuphinda zincele ukuzizaliselkisa ezo ndima. Uhambisa athi uLittlefair abalesi kufuneka baziswe kwimibhalo emininzi enjengamabali, amaphepha ndaba, imagazini, kuyakholeleka into yokuba xa abafundi befundiswe ngokufunda imibhalo eyohlukeneyo, bothi baxakanyezwe ngobugcisa bokubhala, neyakuthi ekugqibeleni ibenze bavelise ukubhala okukuko. Ukongeza apha kuxoxwa kuthiwe ukufunda ngononophelo iintlobo ezohlukileyo zemibhalo iititshala kufuneka zibenisikhokelo kubafundi ekucaluleni iintetho yolwimi yezi jenra okanye le mibhalo yohlukeneyo. Ekuzuzeni kwizicatshulwa ezibhaliweyo, loo nto yonika abafundi ulwazi oluninzi nokuqonda ngendlela izicatshulwa ezibunjwe okanye ezidweliswe ngazo.

Abafundi abakrotyisiwe kucwangciso lokubhala eliphicothwe kwesi sifundo baya kufikelela kule njongo xa bonakuthi basifunde isicatshulwa benale mibuzo engqondweni

- Kutheni ukuze sibhalwe?
- Sibhalwe nini?
- Sibhalelwe bani?
- Bezithini iinjongo zokuba sibhalwe?
- Kukuphi ukubaluleka okuvelisive kwesi sicatshulwa?

Ukongeza, kunokuqikelelwa ukuba umfundi ongathi asifunde isicatshulwa enale mibuzo ingentla engqondweni uya kusizuka sinomdla isicatshulwa sibe nalo negalelo lokuba aqonde ngcono. Siyayikhuthaza into yokuba umfundi abhale okanye afunde isicatshulwa enenjongo zentlalo engqondweni yakhe ukuze abe nokuvelisa isicatshulwa esivakalayo.

Kwisihluko sesine izicatshulwa zesiXhosa ezithetha ngezinto ezibhekiselele eluntwini kuye kwaxoxa ngazo, zixovulwa kungqiyanywe kwizinto zengcingane ekuthethwe ngazo kusahluko sesibini nesiesithathu kwesi sifundo. Ezi zicatshulwa zintlanu ziphicotha intlalo nemo yengqondo esetyenziswe ngumbhali ukuphulilisa iinjongo zakhe. Imbonakalo yentlalo nengqondo yesicatshulwa okanye ijenra ziyabonakala kwinkcaza kaSwales (1993).

Kolu phando ubhalo ngenkcaza yenzululwazi ngeentlanga (ethnography of writing) isetyenzisiwe ngokwembono ka Grabe no Kaplan (1996). Ubhala ngenkcaza yenzululwazi ngeentlanga kune mida okuthi kuphicothwe isicatshulwa kungqiyanywe kuyo. Ikhona indzuzo enkulu xa usebenzisa imida yophando ngesicatshulwa. Isemgceeni omnye nombala wokuthi le mida inika ukuqonda ibakala novimba wolwazi lombhali, abalesi bajolise kubo, injongo ezivelileyo nezifihlakeleyo zombhali kwisicatshulwa eso. Umxholo uyadandalaziswa sisigama esikhethwe ngumbhali. Zonke ezi zinto zinegalelo ekudaleni nasekuqondeni ukumila kwentetho nolwini lwesicatshulwa, nangokuma kwaso kwentsingiselo.

Umfundi ongatolika isicatshulwa ngokwemida ngobhalo ngenkcaza yenzululwazi ngeentlanga (ethnography of writing) unako weqonda nzulu ngeempawu zesicatshulwa ejolise kumbhali, ukumila kolwimi, umxholo, intsebenziswano ekhoyo phakathi komfundi nombhali kwisicatshulwa eso, injongo zoqhagamshelwano elinaso, iinjongo ezifihlakeleyo zombhali kwisicatshulwa eso.

Ukuchaza uzalwano phakathi komxholo wesi sifundo sophando (thesis) nemfaneleko yaso kufundiso lokubhala kwikharithulam 2005, ezinye iziphumo zokufunda (learning outcome) kwi kharithulam 2005 pholisi (policy) ziza kuphicothwa. Isiphumo sokufunda sesithathu ku kharithulam 2005 uthi: “umfundi makabe nako ukufunda aphinde akopole ulwazi nolonwabo, akwazi ukuphendula ngokucalucalula kuthando lwenkcubeko nemvakalelo kwizinto ezibalulekileyo zesicatshulwa.”

Izicatshulwa eziye zaphicothwa zacalucalulwa kwesi sifundo zezi:

- Usihlangule ebugxwayibeni isikolo
- Abafundi abakhuleleweyo kufuneka baye esikolweni
- Baxakekile ezindleleni
- Uphila ubahlangule
- Kulawula isisa apha

Elokugqibela, ekujongeni imixholo yezi zicatshulwa kuyacaca ukuba umbhali ujonge ukuphicotha izinto ezijongene noluntu (community related issues) lwase South Africa ngaphandle kokuxelela abalesi ngezinto ezijongene noluntu eMzantsi Afrika, ezi ziCatshulwa zisixelela ziphinde zibonise izisombululo ngenxaki ezo. Zikhona izilumkiso ezifumanekayo kwezi zicatshulwa. Kwimeko yemfundo ezi zicatshulwa ziya kuqondwa bhetele ngabafundi abaxoxa, befunda baphinde baculucalule zona ngobhalo ngenkcaza yenzululwazi ngeentlanga njengesiseko sokuyalela ngolwimi.

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Xhosa articles on community-based issues:

- Usihlangule ebugxwayibeni isikolo
- Abakhulelweyo kufuneka baye esikolweni?
- Baxakekile ezindleleni
- Uphila ubahlangule
- Kulawula isisa apha

APPENDIX

EKHOLEJINI yobutitshala basifundisa ukusenga iinkomo kodwa apha saqeshelwa ukuthomalalisa iingonyama. Le yindlela enye ititshala eyichaze ngayo iMpumalana High School, ekufutshane naseTzaneen kwiPhondo laselImpopo.

Esi sikolo besijongwa njengesinye esakhe sangaginyeki kweli phondo – kuthe xa uJoseph Mbhalati onelizwi elizolileyo akukhethwa njengenqununu wakho umnyinyiva wenzolo.

“Ndikhumbula imini yokuqala ndingena kwesi sikolo. Kwakungathi ndinyathela kwithafa ledabi. lifestyle zazikrobokrobo nakuphahla kwakuthe saa amatye adiza ukuba kwakuxulutywa esi sakhiwo. Ndangingazi enoba kwakuxulutywa iititshala kusini na. Ndajonga phezulu ndacela uThixo andinceda,” utshilo.

Kodwa impumelelo kaJoseph Mbhalati ibonakele apho zawa phantsi iinzame zamagosa achubekileyo kwezemfundo neezepolitiki.

Esi sikolo saba ngundabamlonjeni ngasekupheleni kweye-1980, xa abafundi bakroboza nantoni na abayibonayo yesi sikolo beqhankqalazela ukukatswa nokugxunyekwa kwenkampu yeSADF kufutshane neendonga zesi sikolo.

Imeko yaqatsela ngakumbi xa owayeyinkulu-mbuso yaseGazankulu, uHWE Ntsanwisi weza yena ncakasana ezokucima ezo zixholo-xholo.

Kodwa watsho phantsi kwaqhum’ uthuli. Abafundi babesele umthetho bewuthathele ezandleni zabo.

Kwenziwa amalinge okuba le meko ilawuleke – kudonga olwalakhiwe kwagxunyekwa amaceba eebhotile kuze qho kuqala uqhushululu kubizwe amapolisa..

Ngowe-1995 eMpumalana kwakungekho nqununu, kungekho sekela nqununu kungekho baphathi bamasebe izititshala nje zingenankokeli. Ezinye zayeka ezinye zaya kwezinye izikolo. Iziphumo zematriki zazikhwinisa. Abazali baphelelwa lithemba kwezi sikolo baza abantwana

babasa kwezinye izikolo babembalwa ababebhalisa kweso sikolo nyaka ngamnye.

Kwalile ngo-2001 xa uJoseph Mbhalathi wakhethwa njengenqununu kweso sikolo nabafundi benganeno kwama-200, ukupasa imatriki kwanyuka nge-13 ekhulwini. Into yokuqala ayibeka kwisango lesikolo kwaba yibhodi echaza “impumelelo yesi sikolo.”

“Sithe sakufaka loo bhodi abantu basihleka. Xa kuthethwa ngokupasa imatriki saba ngabona

batsho phantsi kweso sithili, kodwa sekunjalo sayibeka ibhodi sichaza impumelelo yesikolo sethu. Lo kwakungumnqweno wethu, safuna uviwe luluntu.

“Saba namabanga asemva kwemini nangoMgqibelo. since da bonke abafundi bazimisele ekubhaleni besithi baza kwenza okona kona.

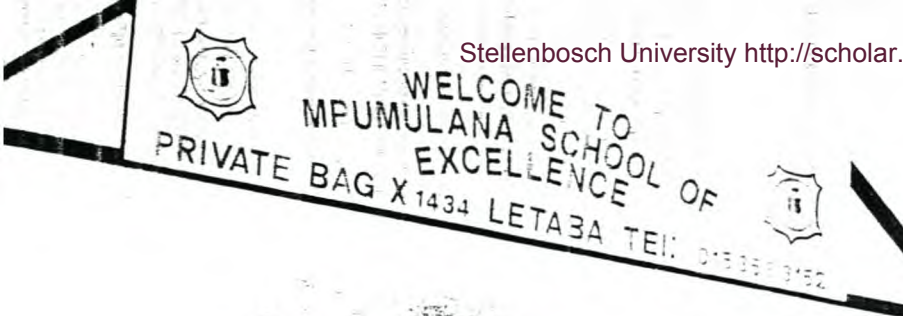
“Satshintsha isihlongozi esithi ‘Sweat and swot’ sathi ‘Nothing less than our best.’ Zonke ezi kwaba ziinguqu ezicacileyo kodwa zathatha

Usihlangule ebugxwayibeni isikolo

Babengapasi abafundi kwesi sikolo kugquba nobundlobongela. Sasingumqolomba wezihange kweso sithili, kungekho mzali ofuna ukusa abantwana bakhe kuso de uJoseph Mbhalati waba yinqununu...

kubalisa kukwafote
UNEVILLE MIYELANI
MAAKANA/
NEWSFIRST





EKHOHLO: Owenze ummangaliso
uJoseph Mbhalathi

NGASENTLA: Umqondiso ochaza
inkqubela eyenziwe kwesi sikolo

ixesha ukutshitsha izimo
zengqondo zabafundi."

12

UMbhalathi weza
nomcabango omtsha kwesi
sikolo izinto
ezinjengeengxoxo-
mpikiswano, imidlalo
yeqonga nokufunda
izibongo.

Kuthe ngoDisemba
27 2002 iminyaka nje
emibini emva kokuba
eyinqununu iMEC
vezemfundo kwiPhondo
laseLimpopo uJoyce
Mashamba
wavakalisa iziphumo
zematriki kwinkomfa
eyayise Oasis Motel
kufutshane

13

nasePolokwane.

Uthe akuvakalisa ukuba
ngaphezu kwezikolo ezili-100
zapasa emagqabini, isihlwele
savakalisa ihlombe. Kodwa kuthe
akuvakalisa ukuba esinye kwezo
zikolo yiMpumalana High School
kwakho amahum-hum okukrokra.

14

Ukusuka kwi-13 ekhulwini ukusa
kwi-100 ekhulwini! Ummangaliso
wemimangaliso.

UMbhalathi akazincomi ngale
mpumelelo.

"Kube ngumzamo wethu sonke.
Bonke ababebandakanyekile bafak'
isandla kwimeko entle yokufunda
nokufundisa. Iititshala nabafundi
bazimisela nabazali basinika
inkxaso ingakumbi xa kuziwa
ekuqeqesheni abantwana."

15

Rusekuninzi ekufuneka kwenziwe.
Zisavakala izivubeko zeminyaka
yokungakhathali nokonakaliswa
kwezinto. Iifestile zisophukile
nophahla lunokuwa nanini.

6

"Imali yokulungisa esi sikolo
ayikho. Sifuna ngaphezu kwezigididi
ezi-R4 ukuze silungise esi sikolo.
Sicele iminikelo kwiinkampani
ezininzi kwaye sisalindele intsabelo
yazo."

17

UMbhalathi uzichaze yena
ngenkqu njengomfundi ongayeki.
Idiploma yakhe yokufundisa uyifunde
eTivumbeni College of Education
ngowe-1986. Uqhubeke wafundela
ezinye izidanga ezithathu eTurloop,
eRAU nase-UNISA.

18

"Ndinenkolo yokuba umntu sokuz
ayeke ukufunda, ufunda de ungene
engcwabeni. Nkqu nokuba uphakati
kwigumbi lokufundisa ufundisa
abafundi, nawe ngenkqu uyafunda,"
utshilo.

19

UMbhalathi uyakuthanda
ukufundisa nentlalo-ntle yeetitshala
yinto esuka kumagumbi entliziyo
yakhe. Sithetha nje ungusekela
nombhala weSADTU kwinqila
yeMopani.

20

"Ukuzibandakanya kwam kwimiba
yezemisebenzi nakwiTeachers' Union
kundifundise okuninzi xa kuziwa
kungquzulwano. Ndifunde ukuba
kuyo nayiphi inqununu kule mihla
ukuba nguzwi-lakhe akusebenzi.

21

"Inqununu kufuneka igunya layo
ilisebenzise inovelwano,
ukunyaniseka nobulumko kufuneka
ngalo lonke ixesha ibe
nokuvumelana nabanye ootitshala
kwigumbi abahlala kulo," utshilo.

22

UJM Tlhokwe, unobhala
wequmrhu elilawula isikolo umchaze
uMbhalathi "njengetitshala
ezimiseleyo."

Utyibela athi: "Sivuya kakhulu
ukuba abe yinqununu sisajonge
lukhulu kuye."

23

Kuba ngoku esi sikolo sinabafundi
abapase emagqabini abazali
bathumela abantwana babo kwesi
sikolo nabafundi ababhaliswa kuso
baye besanda.

NoMbhalathi uneembono ezintle
ngamakhulu-khulu amatye ayephezu
kophahla lwesi sikolo mhla wangena
kuso.

24

"Siceba ukuba onke siwaqokelele
siwapeyinte mhlophe siwabeke abe
yimfumba. Oku uza kuhlala
kusisikhumbuzo ngembali yethu
engathandekiyo.

"Oku kuza kuhlala kusisifundo
kwisizwe ukuba sokuze siphinde
sivumele isikolo sethu sijongwe
njengomalahlwa nofele."

25

AT THE college of education they taught us how to milk cows, but here we're employed to tame lions. That's how one teacher describes his experience of teaching at Mpumulana High School, near Tzaneen in Limpopo Province.

It's long been regarded as one of the worst schools in the province – and when soft-spoken 33-year-old Joseph Mbhalati was appointed principal, nobody gave him a chance.

"I remember the first day I arrived at the school," he says. "It was like walking into a battlefield. Windows were broken and there were hundreds of stones on the roofs of the buildings. I didn't have to guess that those stones were aimed at teachers. I said a little prayer and asked God to help me survive."

But Joseph Mbhalati succeeded where seasoned politicians and education officials had failed.

The school first made headlines in the late 1980s, when students vandalised school property in protest against corporal punishment and the setting up of an SADF camp nearby.

The situation got so bad that the then-prime minister of Gazankulu, HWE Ntsanwisi, had to personally come to the school to quell the violence.

But it was a case of too little, too late. The students had become a law unto themselves. Everything was tried to contain the situation – from building a high perimeter wall with pieces of broken bottles on top to calling the police every time students rioted.

By 1995 Mpumulana had no principal, no deputy principal and no department heads, just ordinary teachers with no leader. Some resigned and others left for other schools. The matric results took a nosedive. Parents lost confidence in the school and moved their children to other schools and the enrolment dropped every year.

When Joseph Mbhalati was appointed principal at the school in 2001, the school had less than 200 students and the matric pass rate was 13 percent. The first thing he did was to put a board at the school gate telling all that this was a "school of excellence."

"When we put up that board, people laughed at us," he recalls. "In terms of the matric results, we were the worst school in the district, yet there we were, daring to call ourselves a school of

excellence. That was our dream and we were making it public.

"We introduced afternoon studies and Saturday classes. We made all students commit themselves in writing that they would do more than their best.

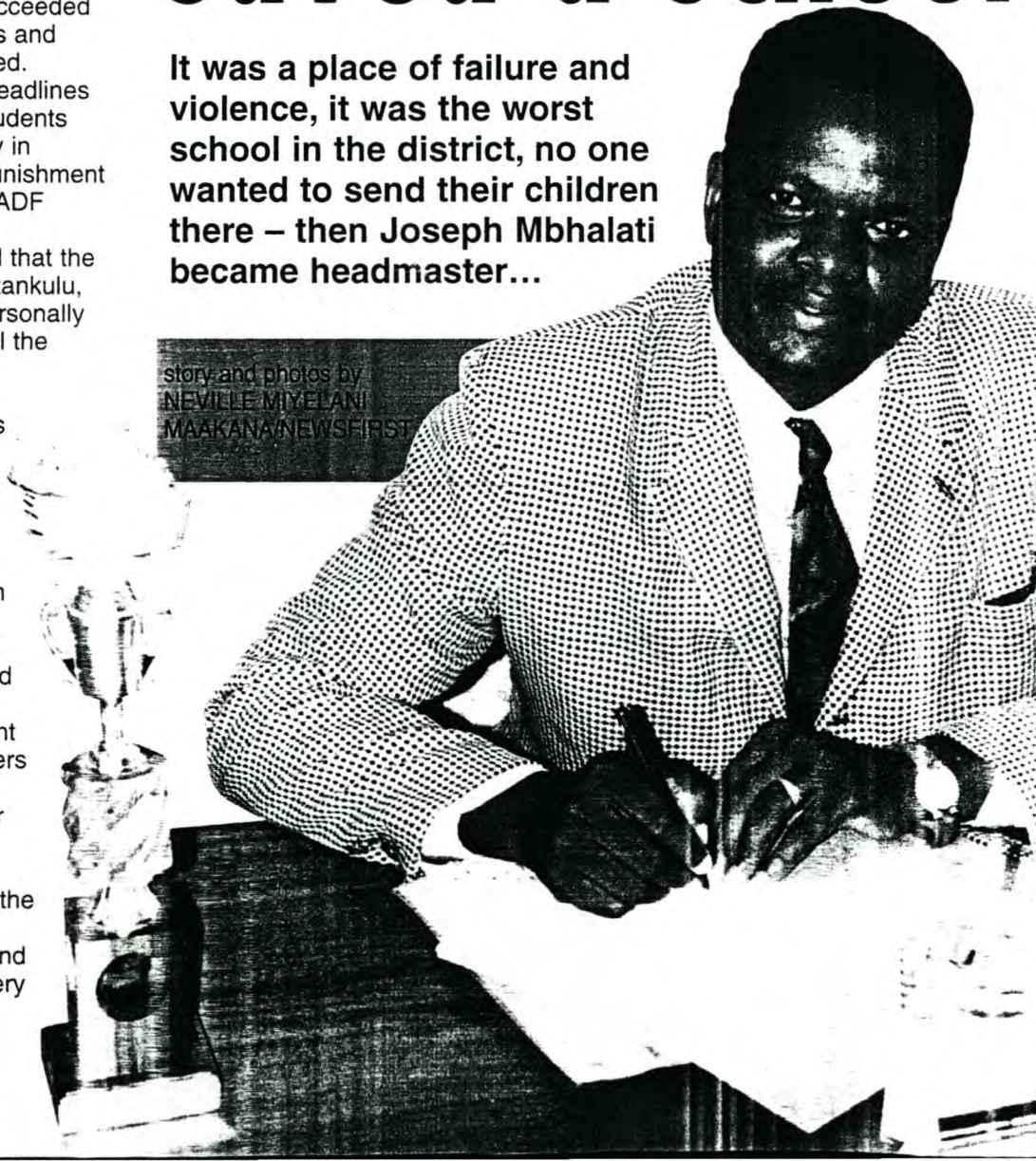
"We changed the motto of the school from 'Sweat and swot' to 'Nothing less than our best.' All these changes seemed superficial but they went a long way towards changing the attitudes of students."

Mbhalati also introduced a new

The man who saved a school

It was a place of failure and violence, it was the worst school in the district, no one wanted to send their children there – then Joseph Mbhalati became headmaster...

story and photos by
NEVILLE MIYELANI
MAAKANA NEWSFIRST





LEFT: The man who works miracles – Joseph Mbhalati.

ABOVE: The sign says it all. This has truly become a school of excellence.

concept at the school: a daily time-slot for extra-mural activities like debating, drama and poetry readings. On 27 December 2002, just two years after Joseph Mbhalati was appointed principal, the MEC for education in the Limpopo Province, Joyce Mashamba, announced the matric results at the Oasis Motel conference hall, outside Polokwane. When she said that more than 100 schools had obtained a 100

percent pass rate, the crowd cheered and applauded. But when she announced that one of those schools was Mpumulana High School, cries of disbelief filled the hall. From 13 to 100 percent in just two years! That was a miracle. And Mbhalati refuses to take sole credit for this achievement. "It was a collective effort," he says. "All stakeholders contributed towards creating a climate suitable for proper learning and teaching. Educators and learners worked hard and parents gave us all their support, especially when it came to disciplining their children." There's still a lot more to be done.

Years of neglect and vandalism have taken their toll on the school buildings. Windows are still broken and roofs are in a state of collapse. "Our budget is too little for a complete renovation of the school," says Mbhalati. "We need more than R4 million to do that. We've asked for donations from different companies and we're awaiting their responses."

Mbhalati describes himself as a student for life. He completed his teacher's diploma at Tivumbeni College of Education in 1986. He then went on to do three senior degrees with Turfloop, RAU and UNISA.

"I believe that one never stops learning, you learn until you die. Even when you're in class teaching the kids, you also learn from them," he says.

Mbhalati loves teaching – and the welfare of teachers is an issue close to his heart. He is the current assistant secretary of SADTU's Mopani region.

"My involvement with labour matters and the Teachers' Union has taught me a lot about dealing with conflict. I have learnt that for any principal today, the room for command and control has narrowed. "A principal today must exercise authority with compassion, integrity and fair-mindedness and must always try to build consensus in the staff room," he notes.

JM Tlhokwe, secretary of the school governing body, describes Mbhalati as a "committed and dedicated teacher."

He adds: "We are more than grateful to have him as our principal and we are looking forward to greater things."

Now that the school has achieved a 100 percent matric pass rate, parents are sending their children back to the school and enrolment figures are rising.

And Mbhalati has plans for the hundreds of stones which were on the roofs of buildings when he arrived.

"Our plan is to paint them all white and place them in a heap," he says. "This will serve as a monument to remind us of our sad history. "It will also serve as our pledge to the nation that never again will we let our school go down the path to self-destruction." [E]

Ukumitha kwabafundi

Abafundi abakhulelweyo: Kufuneka baye esikolweni?

*Omnye umfundi
okuGrade 9 sele
engumama wabantwana
abathathu. Abantwana
ababini wabafumana
esafunda eprimari waza
owesithathu wambeleka
efunda kumabanga
aphakamileyo...*

kubalisa uFORCE KHASHANE
kufote uMUSA HLABANE

AKUBUKEKI ukubona ulutsha olumithiyo lunxibe iyunifomi. Le yindlela uThandi abona ngayo wada wanyanzelisa umntwana wakhe onyanga zisi-7 emithi ukuba ashiye isikolo.

"Ukumvumela aye esikolweni kukuncoma akwenzileyo," utsho uThandi nekungelogama lakhe lokwenyani. Nkqu nokucenga kootitshala ukuba avumele umntwana wakhe akuzange kutshintshe iingqondo zeli bhinqa laseAlexandra.

"Bekungabukeki ukumbona enxibe iyunifom ngoxa emithi. Sisithuko kwisikolo sakhe," utshilo uThandi.

Le ntwarzana ikwazile ukufihla ukumitha kwayo. Ibisiya esikolweni isenza nemisebenzi eqhelekileyo. "Kodwa kwalile ndabona undonakakele," utsho uThandi.

"Iqhubekele isithi ayimithanga ndacaphuka kuba indixokisele. Saba ziintshaba de singathethisani tu nakuba sihlala ndlwini inye," utsho

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Isikolo sabamithiyo

Umfundi oselula obesanda kubhalisa mvanje eHospital School nekusisikolo ngokuphambili samantombazana akhulelweyo ebeminyaka eli-12 ekuGrade 7.

Esi sikolo sifumana ilingcebiso ezivela kugqirha onolwazi ngezifo zengqondo oye aluleke ulutsha kanye nenyanga.

"La mantombazana ahubeleza kumaxesha anzima. Maxa wambi indlela aqhuba ngayo iphazanyiswa nakukucinga ngokulaxazwa ngabencuma nawo.

ukuphuma isisu, okanye ingxaki ezibangelwa kukumitha. Umphumo baninzi abagqibela bengazi mogo esikolweni." Itsho Inqununu uRina van Niekerk.

Eli ziko linabafundi abangama-60 abamithiyo.

Esi sikolo sasePitoli siphethwe iSebe leMfundo eGauteng. "Sivunyelwe ukuba sibathathe abafundi kulo lonke eli. Asibe sibazingela, beza kuthi," utsho uVan Niekerk.

Akukho suku luthe ngqo lokubhalisa. Yakuzazi nje intombi ukuba imithi yamkelekile ukuba ize kwesi sikolo. Eyona nto ifunekayo

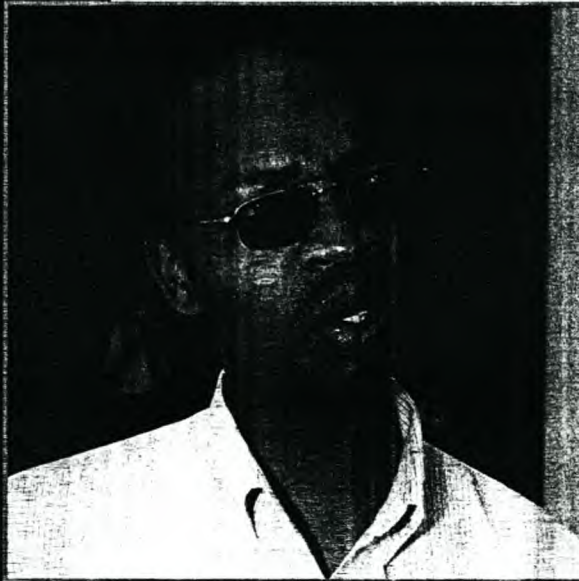
kukuba baze mogo esikolweni."

Imali yesikolo y-R200 ngenyanga. "Siba novelwano kubazali abaneengxaki abangakwazi ukubhatala. Asinakumijika umfundi."

UVan Niekerk uthi uninzi lwabantwana abakhulelweyo baphakathi kwe-15 ne-17 jeminyaka.

Kwesi sikolo kukho ootitshala aba-6, abahlanu ngabasetyhini aze abemnye oyindoda. Basi-8 abangxungxileyo.

Ukwenzela inkcazelo ethe vetshe fowunela apha: 012-354-6753 okanye ufekelele apha: 012-354-6163.



NGASENTLA: "Amantombazana amithiyo akayomilwelwe" – utsho uLebelo Maloka, osisithethi sika-Ignatius Jacobs, oyiMEC yezeMfundo eGauteng.

uThandi.

"Ngoku kuba enosana angabuyela esikolweni aqhubeke nezifundo zakhe," utsho uThandi.

Ndilusizi ngomntwana wam kodwa ngoku ungumama kwaye kufuneka azenzela ezakhe izigqibo ngobomi bakhe. Ndingamcebisa apha naphaya, kodwa sokuze ndimngxotho."

UThandi uthi umntwana wakhe ukhe waxoxa naye ngeendibano zesondo nemiba eyelele apho.

"Ndacatshukiswa kokwenzekileyo

ndiphazamisekile!"

Le ntawzana ixelele iBONA ukuba yayisoyika ukuxelela unina ukuba imithi kanti ithe yakuzala yaziva ilusizi ingenakubuyela esikolweni.

"Ekuphela kwento ebekufuneka ndiyenze kukufumana umsebenzi ukuze ndondle umntwana wam oyintombi. Andifuni kuba ngumthwalo nakubani."

Ithi uyise walo mntwana akafuni kukhupha isondlo.

"Ndicebisa amanye amantombazana afundayo ukuba angafihleli abazali bawo izinto axoxe nabo ngemiba engesondo. Amantombazana afundayo makahlukane nokuba neendibano zesondo abeke imfundo phambili."

Ngokuphuma kwimithombo ethembekileyo iBONA ifunde ukuba umfundi okuGrade 9 kwisikolo saseAlexandra ungumama wabantwana abathathu. Abantwana bakhe ababini wabafumana esafunda eprimari waza owesithathu wamfumana efunda kumabanga aphakamileyo.

Sithethe namagosa athile kuquka nabeepolitiki ngemiba yabo ngalo mbandela wokukhulelwa kwamantombazana afundayo.

ULebelo osisithethi sikaIgnatius Jacobs, oyiMEC kwezemfundo eGauteng uthi urhulumente unenkqubo yokuba makungacalulwa mntu ongumilwelwe.

"Amantombazana amithiyo akayomilwelwe. Kukho nje

Kufuneka abantu ababini ukuze kwenziwe umntwana

abasakuthwele okwexeshana."

Sekunjalo uthe amanyathelo anzima aya kuthathelwa nabani na othintela ulutsha olukhulelweyo ukuba lungafundi.

UGqr MP Ngatane wezifo zabasetyhini ubona ukuba akufaneleki ngamantombazana amithiyo ukuba afunde nabanye abafundi.

"Amanye angacinga kufanelekile ukuba uye esikolweni umithi. Kukuziphatha okubi uluntu oluya kukufumana kunzima ukukushenxisa.

"Abanye bangakhalaza bathi ukuthintela abafundi abamithiyo kukubabandeza amalungelo abo okufunda. Kodwa umfundi omithiyo ngaba akaphazamisi amalungelo abanye abafundi. Sive ngeemeko apho abanye abafundi bezala kwiithoyilethi zesikolo. Ngaba oko akuphazamisi," utshilo uGqr Ngatane.

OyiRadiographer uKhosi Thamba uvumelana naye. Ude athi ukuvumela ulutsha olumithiyo luye kumagumbi esikolo kukunika umntwana ilayisensi yokuba abe ezula namakhwenkwe.

"Njengomntu omnyama mna andiboni sihlonitshwa xa sinokuvumela amantombazana amithiyo esekumbovu azale abe nabanye abafundi.

"Abantwana bethu mabagqibe enobana bafuna ukuba ngoomama okanye ukuba ngabafundi. Abanakubamba macala. Xa amaqhikiza (iinkonde ezinika iingcebiso) engekho awayefudula efundisa ukuziphatha okuhle ngezo mini zamandulo, oomama kufuneka namhlanje bacebise.

Ningawacinezeli amantombazana. Ulumkisa atsho uBafana Ncube oligqwetha. Babini abantu abaza nomntwana. Akulungile ukuba la mantombazana ibe ngawo atsala

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NGASENTLA:
"Amantombazana akhulelweyo makavunyelwe aqhubeke esikolweni - IGqwetha uBafana Ncube.

EKHOHLO:
"Amantombazana amithiyo afundayo ade ebelekele ezithoyilethi" - utsho ongugqirha wezifo zabasetyhini uGqr. MP Ngatane.

nzima, utsho.

"Amantombazana ayohlwaywa ngokukhulelwa. Emaphandleni asokola kakhulu, kungaphelele nje emfundweni noluntu

luyawacekisa.

"Le yenye yezona zinto ezibangela amabhinqa ibe ngawona angafundanga. Amantombazana amithiyo makavunyelwe aqhubeke efunda de kufike ixesha. Makayeke xa eza kubeleka.

"Ukukhupha umntwana okhulelweyo esikolweni akumncedi aphucule iindlela zakhe endaweni yoko konakalisa ingomso lakhe," utsho.

Ezinye iititshala esithethe nazo zithe akukuhle ukuba ulutsha olukhulelweyo luvunyelwe kumagumbi okufunda.

Uthe: "Siba ziintlekisa kuwo xa sithetha ngokungabi neendibano zesondo okanye ukuba neendibano zesondo ezikhuselekileyo."

"Kukwayithoba isidima inkqubo yokuziphatha kakuhle esizama ukuyibethelela," ukhalaze watsho.

Enye iititshala eluleka abafundi

ngemiba yobomi ithe olunye¹²⁶ ulutsha olumithiyo alufuni kumamela kwezi nyanga zokuqala lumithi.

"Ngoxa iititshalakazi zinokuyisingatha le meko lula kuba zinokuqonda iimpawu nesimo sengqondo, iititshala ezingamadoda zikufumana kunzima ukusingatha le meko."

"Kwinkcubeko yethu sisono ukukhulelwa ungatshatanga. Asifuni kubona ulutsha olukhulelweyo lusiya esikolweni kodwa idemokhrasi yethu entsha isinyanzela ukuba siluse," utshilo uKumkani Kenneth Kgagudi Sekhukhune waBapedi kwiPhondo laseLimpompo.

UJulius Malema onguMongameli weCongress of South African Students (COSAS) uyakwala ukuphathwa kakubi kwabafundi abamithiyo.

"Kufuneka baphathwe ngokufanayo naye namphi na umntu ogulayo banikwe amathuba afanayo okufunda njengalawo afanayo nababamithisileyo," utsho.

"Asikeva ukuba bakhe baphathwa kakubi ngabafunda nabo - ngootitshala kuphela ababaphatha kakubi. Ootitshalakazi kubikwe bebaphatha kakubi abafundi abamithiyo."

Ukwathethe ngokuba nakuba ukumitha komntwana oyintombazana kubangela iintloni kubazali bakhe akufanele balone ingomso lomntwana ngokungamniki ithuba lokuqhubeka nemfundo.

"Asibathetheleli abafundi abamithiyo kodwa abo baba ngamaxhoba kufuneka bavunyelwe kuze kulunyukiswe abanye ukuba bangaweli kwimpazamo efanayo.

"Kufuneka babacebise ngokuba neendibano zesondo ezikhuselekileyo nokubafundisa ngeziphumo zokungazikhathaleli." ☒

Sibhalele

Zithini ezakho zimvo ngaba amantombazana amithiyo makavunyelwe afunde? Bhalela kwaBONA usixelele ukuba ucinga ntoni, xa unamacebiso ngalo mba, siya kukuvuyela ukubhalelwa nguwe. Bhala iposele apha: BONA, Box 32083, Mobeni, 4060.

Pregnant pupils: Should they be in the classroom?

One Grade 9 learner is already a mother of three. She had her first two children while still at primary school and gave birth to her third child while attending high school...

story by FORCE KHASHANE
photos by MUSA HLABANE

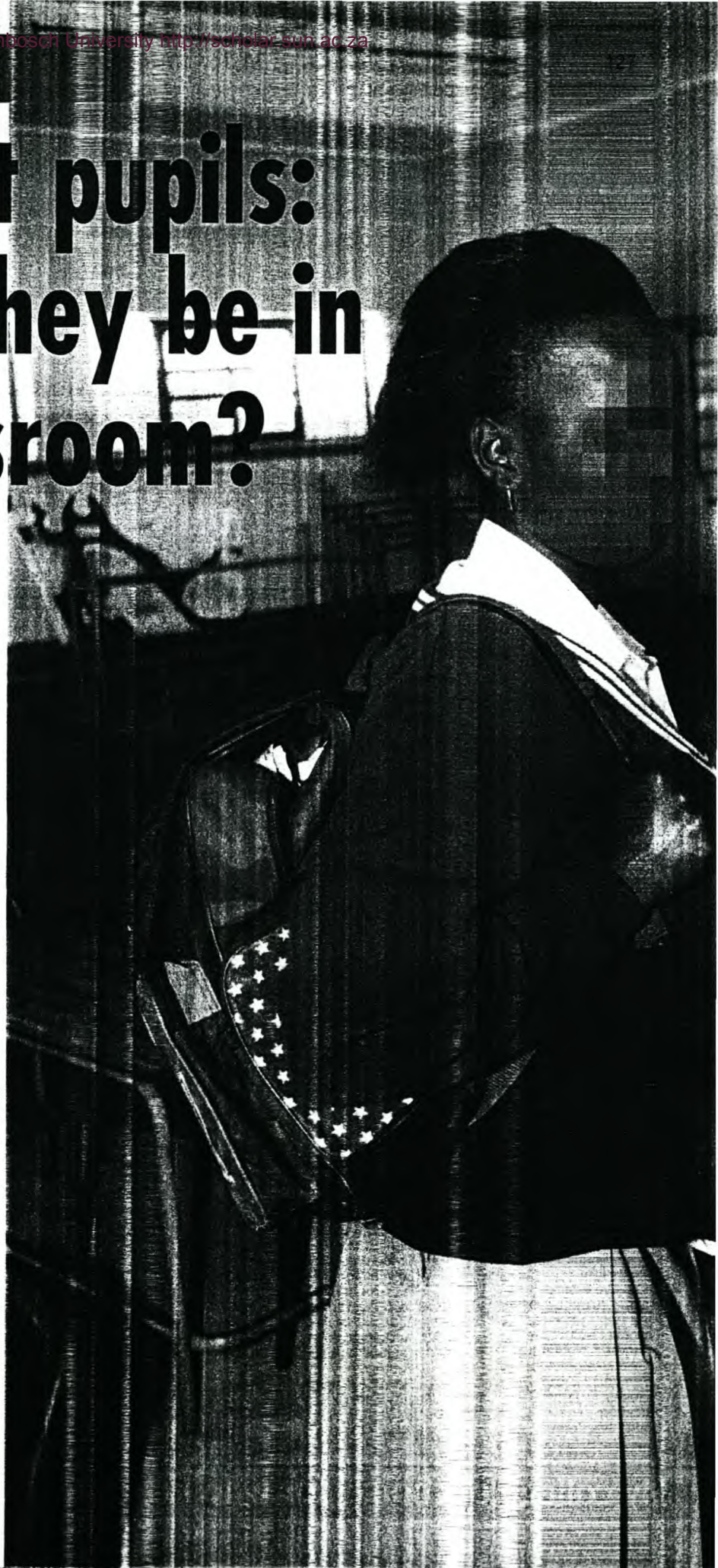
IT'S DISGUSTING for a teenage girl to wear a school uniform when she has a big tummy. That's what Thandi reckons – and she forced her seven-months-pregnant daughter to quit school.

"Allowing her to go back to the classroom pregnant was condoning what she did," says Thandi (not her real name). Even requests and pleas from teachers could not make this tough lady from Alexandra change her mind.

"I could not bear to see her wearing her school uniform while pregnant," says Thandi. "It's an insult to the uniform."

For some time the daughter managed to hide her pregnancy. She went to school and did her chores as usual. "But I eventually realised something was wrong," says Thandi.

"She continued to deny that she was pregnant and I got angry with her for lying to me. We became enemies living under one roof and



A school for pregnant teenagers

The youngest student to enrol recently at the Hospital School, an institution catering solely for pregnant teenage girls, was 12 years of age and in Grade 7.

The school enjoys the services of a psychologist who counsels the teenagers once a month.

"These girls go through a difficult time," explains Rina van Niekerk, the school principal. "At times their performance takes a dip for various reasons including

rejection by a boyfriend, miscarriage, or complications caused by the pregnancy. As a result, absenteeism is a problem here."

The institute has 60 pregnant learners.

The Pretoria school falls under the authority of the Gauteng Department of Education (GDE). "We are allowed to take learners from all over the country. We don't look for them; they come to us," says Van Niekerk.

There is no cut-off date for admissions. As soon as a girl discovers she is pregnant, she is welcome to join our school. The only requirement is that a learner must be currently

attending school.

The institution charges each learner a school fee of R200 a month. "We are sympathetic to parents' problems when they cannot afford to pay student's fees. We are very lenient and would not turn away a student."

Van Niekerk notes that the majority of pregnant girls admitted to the school are aged between 15 and 17.

The school has six permanent teachers, five female and one male. Eight part-time teachers supplement the teaching staff.

For more information, call 012-354-6753 or fax 012-354-6163.



ABOVE: "Pregnant schoolgirls are not disabled" – Lebelo Maloka, spokesperson for Ignatius Jacobs, MEC for Education in Gauteng.

no longer talked to each other or shared jokes.

"Now that she's had her baby I would like her to go back to school and continue with her studies," adds Thandi.

"I feel sorry for my daughter, but she's a mother now and should make her own decisions about her life. I'll still give her advice, but I won't push her."

Thandi says she had always given her daughter good advice about sex and other related issues.

"I was shocked, angered and disturbed by what happened!"

The daughter told *BONA* she was scared to tell her mother she was pregnant and after the birth she felt too devastated to go back to school.

"All I want to do is find a job and support my daughter," she says. "I don't want to be a burden to anyone."

According to her, the father of her baby was not paying maintenance.

"My advice to other school-going girls is to be open with their parents and discuss sexual issues with them," she says. "Schoolgirls must abstain from sex and make their studies first priority."

From other sources, *BONA* has heard of a Grade 9 learner at an Alexandra school who was already a mother of three children. She had her first two children while still at primary school and gave birth to her third child while attending high school.

We spoke to various professional people, including politicians, to find out their views on the issue of pregnant schoolgirls attending school.

Lebelo Maloka, spokesperson for Ignatius Jacobs, MEC for Education in Gauteng, says government policy does not allow any form of discrimination against anyone on grounds of disability.

"Pregnant schoolgirls, however, are not disabled," he notes. "They are

only temporarily inconvenienced."

Still, he says, strong action will be taken against anyone barring pregnant teenagers from continuing with their schoolwork.

Gynaecologist Dr MP Ngatane says he feels it's incorrect for pregnant schoolgirls to share the same classroom with other learners.

"It gives the wrong impression – that it's alright to be pregnant while still at school. It promotes bad behaviour which our society may find very difficult to eradicate.

"Others might argue that preventing pregnant schoolgirls from continuing with their normal education is an infringement on their rights," adds Dr Ngatane. "But is the pregnant pupil not infringing on the rights of the other learners? We have heard of cases where girls have delivered babies in school toilets. Such incidents are disruptive."

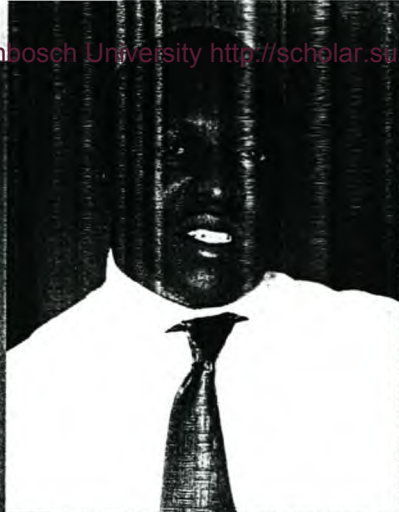
Radiographer Khosi Thamba agrees. She says allowing pregnant teenagers back into the classroom is issuing children with a licence to sleep around.

"As a black person I feel it does not give us a respectable image to see a heavily-pregnant girl walking in the company of other schoolchildren.

"Our children must decide whether they want to be mothers or scholars. They can't have it both ways. In the absence of the *amaqhikiza*, who used to teach girls good morals in the old days, mothers must now become advisors."

Don't be too hard on the girls. That's attorney Bafana Ncube's warning. "It takes two people to make a baby," he says. "It's unfair for the girl to be the only one to suffer.

"Girls are being punished for



ABOVE: Pregnant schoolgirls should be allowed to continue their schooling" – Attorney Bafana Ncube.



LEFT: "Schoolgirls have delivered babies in school toilets" – Gynaecologist, Dr Peter Ngatane.

falling pregnant. In rural areas, they suffer even more, not only losing out on education, but suffering rejection by the community.

"This is one of biggest causes of the high illiteracy rate among women," he adds. "Pregnant girls should be allowed to continue their schooling until the advancement of pregnancy. They should only leave the classroom when it is time to deliver the baby.

"Chasing a pregnant girl out of school will not help to improve her morals, instead it will destroy her future," he says.

Teachers we spoke to felt it was wrong for pregnant teenagers to be allowed in the classroom.

"It makes a mockery of our teaching of abstinence from sex or practicing safe sex," they say.

"It breaks down the system of morals we're trying to establish," complains one.

Another teacher, who counsels learners in life-orientation says some pregnant teenagers become

arrogant and stubborn in the early stages of pregnancy.

"While female teachers can handle the situation with ease because they can detect the symptoms and the attitude, male teachers find it very difficult to deal with the situation."

"In our culture it's a sin to become pregnant before marriage," says King Kenneth Kgagudi Sekhukhune of the Bapedi tribe in Limpopo Province. "We certainly don't wish to see pregnant teenagers going to school, but our new democracy forces us to accept it."

Julius Malema, president of the Congress of South African Students (COSAS), condemns any form of discrimination against or bad treatment of pregnant learners.

"They must be treated like any other sick person and offered the same opportunities to study as offered to those who caused them to fall pregnant," he says.

"We have not heard of any bad treatment of pregnant learners by their peers – only by their teachers," he adds. "Female teachers reportedly victimise pregnant learners."

He also says that although having a daughter fall pregnant while still at school was an embarrassment to parents, they should not destroy the future of a child by refusing her a chance to continue with her education.

"We are not condoning students falling pregnant, but those who happen to be victims should be allowed to return and warn others not to fall into the same trap.

"They must encourage others to practice safe sex and teach them about the result of irresponsible behaviour." **E**

Write to us

What do you think about pregnant schoolgirls being allowed to remain at school during pregnancy? Write to **BONA** and let us know what you think or if you have other suggestions on this issue. We'd love to hear from you. Send your letters to: **BONA** Box 32083, Molenburg, 4000.

4.2





UVIRGINIA MTOLO uthwele umnqwazi wamajoni ukuze azisithe elangeni xa esusa ukhula endleleni. Igaba lakhe lingena liphelele xa ephakamisa isiduli esigalela kwikiriva yakhe.

UVirginia usebenze eNdeleshane Road eNadi Tribal Authority ngasePietermaritzburg ukususela ekuseni kwaye ngenxa yakhe iipevamenti zicocekile. Kothi xa ilixesha lelantshi agoduke ukuze bathi befika abantwana bakhe bazuze okusiwa phantsi kwempumlo.

Abantwana bakhe bayakuvuyela ukufika kwakhe ekhaya.

"Ndandidla ngokungena koomelwane ndinkqinkqa.

Baxakekile ezindleleni

"Umyeni wam akaphangeli ngenxa yokugula ndondla abantwana abasibhozo nto leyo ethetha ukuba andinakuya kwenye indawo ndiyokuphangela."

Oku kwenzeka eminyakeni emine edlulileyo lwaza usapho lwakwaMtolo lwanethemba. Njengamawaka waka eentsapho KwaZulu Natal bebealala ngamanzi.

Joyina iZibambele, iphulo eliqaliswe yiDevelopment Directorate of the KZN Department of Transport (DoT) ijolise ekudaleni imisebenzi ukwenzela abangathathi-ntweni njengabakwaMtolo.

Umelathisi wezenkqubelo kwiSebe loThutho uJabu bhengu uthe: "IZibambele ilondoloza iindlela inceda abasweleyo kwaye oku kuthathwe kwindlela yaseKenya apho usapho lulonke lunikwa ikhontrakta yokulungisa isiqwengana esithile sendlela elalini. "Eli phulo lifana nqwa nokusebenza nelinceda iikhontrakta zibe nexesha elaneleyo lokwenza eminye imisebenzi."

UVirginia Mtolo ngumntu wokuqala ukugayelwa kweli phulo lokuZibambela.

"Ndiqale ukusebenza kweli phulo eminyakeni emine edlulileyo nobomi bam buye batshintsha ukususela ngoko," utshilo.

"Ngoku sinento edliwayo nabantwana bam bayakwazi ukuya esikolweni. Ababini sebepase imatriki nekuyinto ebingenakwenzeka ukuba ukuZibambela bekungekho. Ndinalo iqhayiya kwaye andibe ndingqiba kubamelwane."

"Xa eli phulo lokuZibambela ulibeka esikalini ulithelekisa nezinye iinkqubo zikarhulumente zokunceda abasweleyo uyabona ukuba liza nomsebenzi onenjongo ophucula isidima somntu sokuzazi ukuba uyaphangela," utsho uGqr Kwazi Mbanjwa, inqununu yeSebe loThutho KwaZulu Natal.

"Eli phulo libangela ukuziva unegalelo kuluntu ukwaliqabane norhulumente ekulondolozweni kwezinto zoluntu. IZibambele ngumzekelo omhle wokutoncuka ubuhlwempu neengcambu zabo ukanti ayicaluli isini, iqesha abona bantu basweleyo ukuze baphumelele kuluntu."

Isebenza njani le nkqubo?

Osebenza kwiZibambele ulondoloza icandelo elithile lendlela apho ahlala khona. Ubude bendlela enikwa usapho uxhomekeka kwindawo edlula kuyo loo ndlela. Abo bakufutshane nendlela ekunzima ukuyisebenza banikwa indlela emfutshane abanokusebenza kuyo.

"Ngokunika usapho lulonke ikhontrakta asithembeli kumntu omnye ukuba enze loo msebenzi," ucacise oko uJabu Bhengu.

Iikhontrakta ze-12 leenyanga zihlaziywa minyaka le ukuba loo ndlela ixabisekile kuluntu.

"Sikhangela abona bangathathi-ntweni sibafaka kule nkqubo. Abona basweleyo baqatshelwa luluntu apho bakhoyo size ke thina senze ukhetho lokugqibela," sitshilo isithethi.

*Zintle iindlela
ezilungiswe
ngabeZibambele.
Apha uZanele
Ngcobo e bile
amanzi...*



ngenyanga ngomsebenzi
abawenzayo.”

Impumelelo yeli phulo inokubonwa kwinani eliyelathela ukususela ekusungulweni kwalo ngowe-2000 xa ama- 6 000 athathwa. Oku kunyuke kwafika kwi-10 000 leekhontrakta kunyaka olandelayo. Nonyakanje sebeli-14 000.

"La manani abonisa nje iikhontrakta eziye zasebenza KwaZulu Natal zimela usapho olunye ekungenzeka lunamalungu amane okanye amahlanu okanye ngaphezulu," utshilo osisithethi.

“Oku kuthetha ukuba ungabona indlela eli phulo elifikelela nelizuzisa ngayo uninzi lwabantu obelungazuzi nto. Eli phulo leZibambele lincede abantu abaninzi ukuba baqhubeke bencedakala ubomi babo bonke,” utsho uJabu Bhengu. ☒

lukwiphulo iZibambele lilondoloza imisele yamanzi, luqinisekise ukuba indlela iyahambeka lushenxise inkukuma, lutshentule ukhula nezinye izityalo.

UVusi Mthalande, ongumphathi weZibambele kuloo mmandla uthi: "ISebe loThutho linika okule khonktrakta zonke izixhobo azifunayo ukuze alungise indlela. Kodwa ke xa kufike izikhukula zadala umonakalo ezindleleni eli sebe lilungisa loo monakalo.

“Abakwikhontrakta iZibambele basebenza iintsuku ezimbini ngeveki baze banikwe i-R350

Xa usapho lungena kwikhontraktha iZibambele lunikwa ikiriva, ipeki okanye igaba, umhlakulo njl., ukuze lulungise indlela. Iimpahla zokubagcina bekhuselekile njengeevesti ezinophawu lokuba basebenza endleleni nezinye izinto ezilumkisa abaghubu.

ISebe loThutho liyabaqeqesha,
xa oku kugqityiwe olo sapho

**QAPHELA: IMALI YENTLAWULO EVELA NGAPHANDLE KWASEMZANTSI
AFRIKA KUFUNEKA ITHUNYELWE NE-R50 YE-BANK COMMISSION**
Nceda ulinde iiveki ezi-2 ukuya kwezi-3 ngoxa tsalungiswa umrhumo wakho.

It's an old saying: One is helping themselves and families to help themselves by helping the community. Everyone benefits and children can eat again.

Picture Virginia Mtolu, her arms outstretched, smiling at the camera. She is a member of the Ndeleshane Road in the Nadi Tribal Authority outside Pietermaritzburg.

She is a member of the Ndeleshane Road in the Nadi Tribal Authority outside Pietermaritzburg.



THE OLD brown army hat keeps the sun from Virginia Mtolu's face as she clears the weeds creeping on to the road. Her hoe bites deep into the red soil as another clump is uprooted and tossed into a waiting wheelbarrow.

Virginia has been at work on Ndeleshane Road in the Nadi Tribal Authority outside Pietermaritzburg since early morning and thanks to her the verges on the side of the road are neat and tidy. She'll have finished by lunchtime; then, she'll be home in time to give her children a meal when they return from school.

Virginia Mtolu's children are fortunate in having food to come home to once lessons are over for the day. It wasn't too long ago that a

Roads that lead to a better future

loaf of bread was regarded as a luxury. "I used to ask neighbours for food for my family," says Virginia as she chats to *BONA* at her section of road. "We had no money, nothing. There were times when I didn't know where we'd get our next piece of bread."

"My husband can't work because he's physically handicapped and I had our eight children to look after so I couldn't go away from here to look for work."

That was four years ago and the future looked anything but promising for the Mtolos. Like thousands of other families in rural KwaZulu-Natal, theirs was an ongoing battle to survive.

Enter Zibambeke, an initiative launched by the Development Directorate of the KZN Department of Transport (DoT) and aimed at the creation of sustainable job opportunities for poor rural families – like the Mtolos.

Says Jabu Bhengu, the DoT's director of development: "Our Zibambeke road maintenance contract system is a poverty alleviation programme and has been adapted from the Kenyan model in which a household, rather than an individual, is contracted to maintain a specified section of a rural road."

"Zibambeke, the Zulu name given to our project, means 'doing it for ourselves'. The programme is labour intensive and encourages flexible hours on road maintenance duties which allows our contractors adequate time to take other jobs."

Virginia Mtolo was one of the first people to be recruited by the Zibambeke initiative. "I started on the project when it began four years ago," she says, "and my life has changed for the better since then."

"We now have food on the table and my children are going to school. Two have so far passed matric – something which would not have been possible if it hadn't been for Zibambeke. I can now walk with dignity because I don't have to ask my neighbours for help; I'm helping myself."


"When you compare the Zibambeke system to other programmes in which welfare transfers are made from government to the very poor, Zibambeke stands out because it creates meaningful work and enhances human dignity which is associated with being gainfully employed," says Dr Kwazi Mbanjwa, head of the KZN Department of Transport.

"The project creates a sense of community ownership and partnership with government in the maintenance of public assets. Zibambeke is a wonderful example of how a programme designed to alleviate poverty can indeed be gender affirmative, employ the most needy and still be successful."

How does the Zibambeke system work?

Workers are contracted to work on and maintain a certain section of road in the area in which they live. The length of road allocated to each household depends on the difficulty of the terrain through which the road passes. Therefore, contractors who have to look after a stretch of road in difficult areas will have a shorter section of road allocated to them.


"By appointing an entire household as contractor, we don't have to rely on one person to do the work," ►



The condition of rural roads maintained by Zibambeke contractors is excellent. Here, Zanele Ngcobo goes to work...

area supervisor: "The Department of Transport provides the contractors with all the material they need to maintain the roads. However, if any major problems occur, like washaways after a heavy storm, then the department will carry out those repairs."

This figure relates only to the number of contracts awarded throughout KwaZulu-Natal and each contract represents a single household which may have four or five or even more members.

"So you can see that our Zibambebe project is reaching – and benefiting – a huge number of people who would previously have had nothing," says Jabu Bhengu. "Zibambebe has changed the lives of many and will continue to do so for a long time to come." 

Contracts are awarded for 12 months and are renewed annually to last as long as the road is of value to the community.

"We look for the poorest of the poor," says Bhengu, "and we get them on to the programme. The most deserving families are identified by members of their own community and we then make the final selections."

"Households who have women as the head of the family are targeted because they make up the majority of the poorest families in our rural areas."

Once a household becomes a Zibambebe contractor, the family is provided with a wheelbarrow, a pick or a hoe, a shovel, a machete and a slasher or sickle. Safety equipment – in the form of luminous vests and plastic roadside marker cones – are also supplied.

Training is provided by the Department of Transport and once this has been completed, a Zibambele household will maintain road drainage systems, ensure good visibility, maintain the road surface and clear the verges of litter and alien plants and weeds.

Says Vusi Mthalande, a Zibambebe

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Exakeke ngolo hlobo efuna
24 BONA XHOSA — March 2003

ukunceda abantwana abahluphekayo baseMtata ukhawuleza uzibuze ukuba umsebenzi wakhe wesikolo uwenza nini – exakeke enjalo uphuma emagqabini kwibanga akulo ku-Grade 11.

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"Mihla le kufuneka ndize ne-R120 ukuze bafumane isonka nepoloni nesiselo. Xa abantu benikele kakhulu ndithenga inyama ukuze soje utsho uPhilasande.

Ukondla ama-30 nge-R120 ngemini kufune ayicukuceza ukuze emnye abhaqe i-R4.

Igama lakhe njengoko lizichaza lithetha ukuphila ukhulise intsapho – uqale oku xa wondla amawele adibana nawo mhla kwakusi eminyakeni emibini edlulileyo, ucaphule kubugcwabalalana ayenabo.

"Babexibe amadlakadlaka belala emvulen ndavakalelwa. Ndabahoya, ndabavusa ndaya nabo evenkileni ndabathengela ukutya. Ndade ndathi bandimise nanini befuna uncendo ndiza kubathengela ukutya."

Kudlule nje iiveki ezimbalwa imilomo efuna ukutya yanda xa uncendo lukaPhila lwavakala ngamandla waza ene-15 leminyaka waqonda ukuba ufuna imali eninzi mihla le; wayengenakubatyhilizela kude.

Enentloni wayixhakamfula ingxaki wanxulumana naba bantwana waqalisa iPhilasande Streetchildren Outreach, wabhala amaphepha okunyusa ingxowa-mali wayila nefomu yokunikela – wathi bhazalala ezitrateni.

"Kuqala wawunyuka umnqantsa, ndizama ukucenga abantu bandinike imali yokondla abantwana basesitrateni. Inkoliso yabantu yayibajonga njengabanentloni kodwa ethubeni ndafumana abathe gqolo befak' isandla kangangoko."

Ukusuka kwabathengisa ezitrateni ukuya koogqirha uPhilasande ube nobuxhakaxhaka bonxibelelwano nabantu abalungele ukunceda ahlangule aba bantwana basesitrateni.

"Xa ndibona abanye abantwana befuna unyango ndizama isithuthi sokubasa kugqirha ondancedayo.

Ngaphandle kwabo ngeba andikho."

Behlafuna ipoloni nesonka, uBlackie, uAndile,

'Abulula ubomi ezitratweni, usoloko uphethwe liphango'

uSiyabonga noBongani bamchaza uPhilasande njenge "ngelosi ebagcinileyo."

"Abulula ubomi ezitratweni usoloko ulambile," utsho uBlackie.

"Nkqu nasemigqomeni ukutya akusabhaqeki nabantu abaninzi sebethanda ukusibetha kunokusinceda," utshilo uAndile, xa ebencoma iimpahla aziphathelwe nguPhilasande.

"Simthanda gqitha uPhila. Liqhawe lethu. Ubomi ubenza lula kuthi nto leyo esibangela silindele imini elandelayo sinethemba," utsho uBongani.

Mihla le uPhila uzama ukunyusa imali, ayokuthenga aze aqokelele abantwana basesitratweni bamncede akhulule ubhaka wakhe balungise ukutya kwemini kwiHolo yeSixeko saseMtata – okanye bapake ngaphandle kwesi sakiwo – apho badlela khona baze bancokole phambi kokuba baphindele ezitratweni.

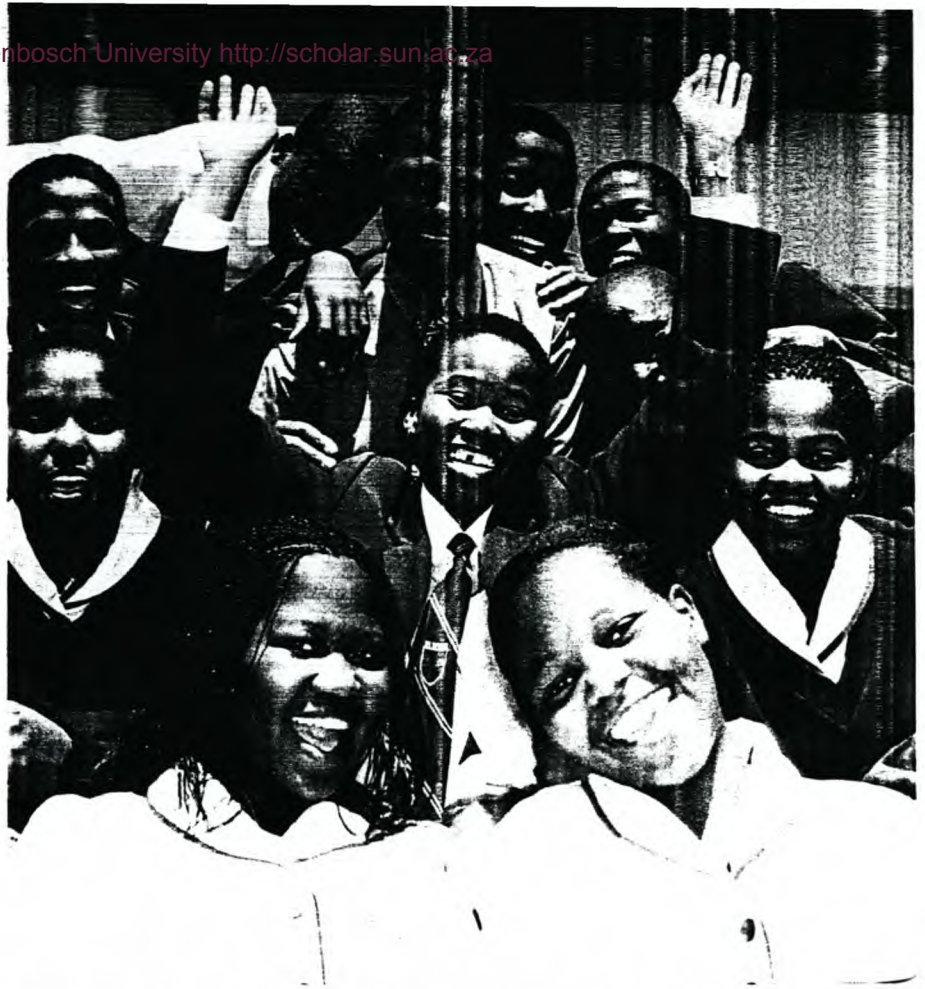
Kuze kuthi usuku okanye ezimbini emva koko kufike abanye abantwana basesitratweni befuna ukutya – bequqa bebuyelela okwezulu laseMtata befuna okunye. UPhila akakwazi ukubagxotha.

Oko akusosiphelo somsebenzi.

Umakazi wakhe uVuyelwa Hardy uthi lo mfundi oneentloni ude aze nabo kowaboi ukuze bachebe iinwele okanye babhale – "nto noko ekhe yandithatha ixesha ukuze ndiyiqhele," utsho.

"UPhila ude ugrosa yam aphise ngayo xa siyokuthenga nekufuneka ndiyigade ukuze sigoduke sinento esofika siyitye endlwini!

"Ungumntwana onenkathalo kangangokuba ndikhumbula etyisa, ehlamba oonodoli bakhe ngokuya wayesemncinci. Ndinenkolo yokuba uPhila isiphiwo sokupha usinikwe nguThixo ukuze ancede abanye...kodwa ke abanye abantu abakhathali. Ukuba bekunjalo ngeba siphila sonke kakuhle."



NGASENTLA: Akasayedwa ngoku uPhila – uninzi lwabafunda naye baphum' iphulo befuna imali yokunceda neempahla.

Emva kweenyanga ezama kumyekisa uPhila ekuncedeni aba bantwana basesitratweni – "kuba usemncinci nenkoliso yabo ingamakhwenkwe" – uNkosk Hardy waqonda ukuthi abantwana abasoze bamenzakalise.

"Ukuba ebengekho ngebengenanto. Ufana nelitha lelanga kwaba bantwana. Ngekunzima gqitha kubo xa uPhila ebengekho.."

Emva kweminyaka emibini uPhila uye wanceda abanye abantwana basesitratweni babuyele komawabo kunokuba bahlale ezitratweni.

Abanye babuyele ezikolweni.

UMPumelelo Saziwa oyingqununu yaseKhwezi uthi uyabulela ngokuba nomfundi onjengoPhila.

"UPhila ndimazi esafunda eprimari. Kodwa kude kube mvanje inkoliso yabantu – kuquka nam – ibingazi ukuba uchitha ixesha enceda abantwana basesitratweni abaswelelo.

"Akabe engxola ngento ayenzayo, lo ngumqondiso wenkokeli elungileyo. Ufuna ukunceda abanye kwaye akafuni dumo ngakwenzayo."

Mvanje uvele kwinkqubo esasazwa kusasa kwiTV kwaza ngolo hlobo wafumana ukwaziwa okumfaneleyo. Kunokuba afunda nabo bamntloni ngokuba "ngumenzi wokuhle" uninzi lwabo lufuna ukufak' igxalaba kulo msebenzi.

UNTetho Ndabeni (18) omjoyinileyo uthi ebengayazi into yokuba ebesenza okuthile ukunceda abanye.

"Inkoliso yolutsha izicingela yona yodwa ayibacingeli abanye abantu. Eyona nto abayikhathalelayo yinkangeleko yabo abanye abasoze bazithobe isidima ngokuthetha nabantwana abamdaka. Abanye bebenqungcuthekisa uPhila kodwa ngoku bafuna ukumncedisa kuba uvele kwiTV becinga ukuba nabo baza kufumana udumo.

"Kodwa uPhila ungumntu olungileyo, unguMother Teresa waseMtata ofuna ukunceda abanye," utsho. ☒

@LiveWire

RIGHT: Our angel – feeding Umtata's street kids.



Our Phila, our angel

These children were lost and alone on the streets, starving and beaten. Then shy, 17-year-old Philasande Xhintolo came along – and changed their lives...

story by DAVID MACGREGOR photos by @LIVEWIRE

A SCHOOLGIRL who's spent the last two years pounding the pavements of Umtata, passionately begging strangers to dig deep into their pockets to help feed the city's streetchildren, is fast earning a reputation as South Africa's very own Mother Teresa.

Come rain or shine, as soon as school ends, pretty, 17-year-old Philasande Xhintolo heaves her hefty schoolbag over her tiny shoulders and hits the streets, trying to find food, clothing and even medical help for a ragtag mob of 30 street kids.

And, she is so busy helping Umtata's urchins it's hard to believe she even finds time to do her homework – let alone come top of her Grade 11 class.


Amazingly, Philasande is also a top achiever at Ikwezi Technical Skills Centre. She shyly admits she squeezes so much action in a day thanks to good time management.

Unlike most of her classmates, she doesn't waste time doing typical teenage things like whiling away the hours in a shopping mall, or in the arms of boyfriends, or even just lazing about on the sofa watching soaps.



ABOVE: Phila and her aunt, Vuyelwa Hardy, with some of the clothes the teenager has collected.

RIGHT: Shopping for her boys – Phila needs R120 a day to feed everyone.



She is just too busy helping society's outcasts. "I am much luckier than the kids on the street. My family loves me, I sleep in a nice warm bed and go to bed at night with a full stomach," she says. "If I don't help the street kids, nobody will."

This is no easy task, though.

"Every day, I need to raise R120 so the guys can have a decent chunk of bread and polony and something to drink," says Philasande. "If I'm lucky and get more money, then I buy some meat and treat everyone to a braai."

Feeding 30 hungry street kids on R120 a day requires good budgeting skills to stretch the R4 a head to its maximum.

Philasande – whose name means to "be alive and increase the family" – started feeding twin brothers she met one rainy day two years ago, using her pocket money.

"They were dressed in rags and sleeping in the rain and my heart went out to them. I could not ignore what I saw, so I woke them up and took them to a shop and bought them food. I also told them to stop me whenever they saw me in town and I would buy more food."

Within weeks, the hungry mouths increased as word spread of Phila's help and the then-15-year-old knew she needed to make a plan to raise more money every day; she couldn't turn children away.

The shy teenager grabbed the bull by the horns and started the Philasande Streetchildren Outreach, did the paperwork for fundraising and designed a donation form – then she hit the streets.

"It was very tough in the beginning, trying to convince people to give their money to feed streetchildren. Most people saw them as pests, but over the years I have gained regulars who help as much as they can."

From street vendors to doctors, Philasande has built up a network of people prepared to help her bring a little light into the darkness of a child on the streets.

"When I see that some kids need to visit a doctor, then I organise for them to be transported to the local doctors who help me. Without them I'd be lost."

Clutching a mauled chunk of polony and bread, grinning from ear to ear, young Blackie, ►

'Life is hard on the streets and most of the time you're hungry'

◀ Andile, Siyabonga and Bongani describe Philasande as their own "guardian angel."

"Life is hard on the streets and most of the time you're hungry," says Blackie.

"Even the rubbish bins don't offer much food these days and most people would rather beat you than help you," chips in Andile, while admiring some clothes Philasande has brought for them.

"We love Phila lots. She's our hero because we all know she doesn't have to help us. She makes life a little easier and is the only good thing we really have to look forward to every day," admits Bongani.

Every day, Phila raises money, goes shopping and then rustles up some of the streetchildren to help lug her schoolbag and the day's food to the Umtata City Hall – or a park outside the building – where they feast and chat away before hitting the streets again.

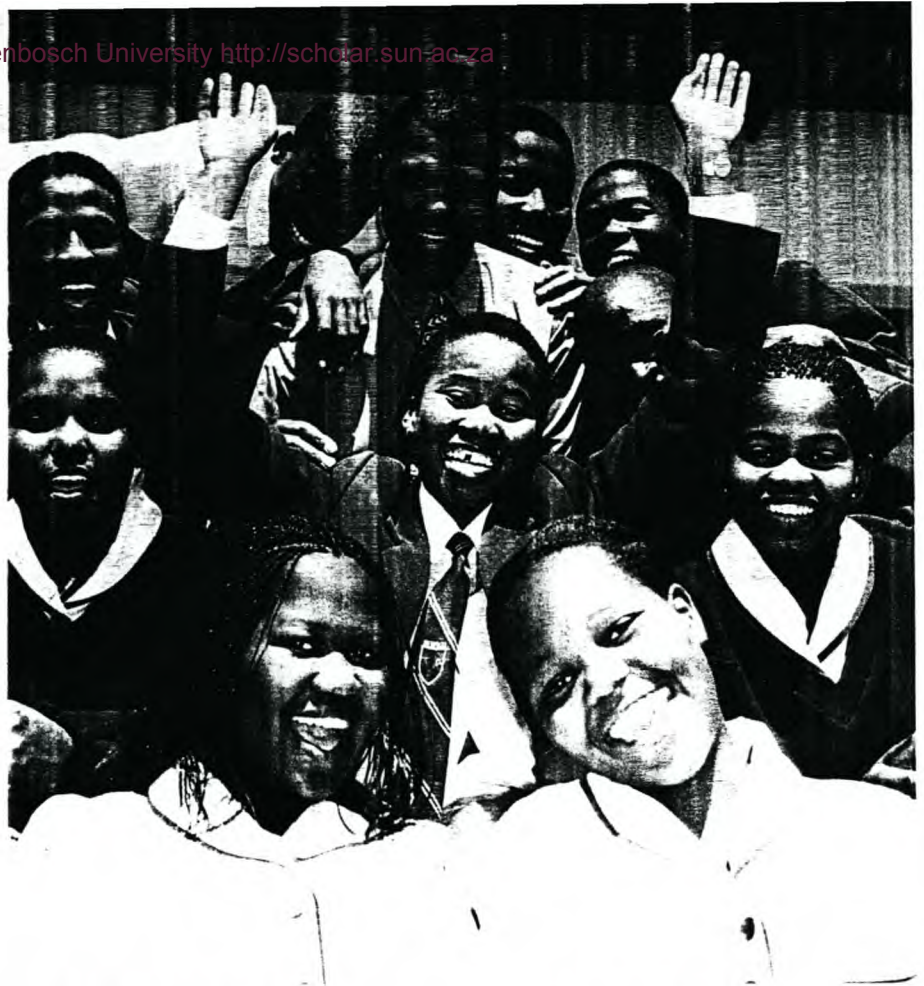
And, every day or two, another hungry street kid arrives for a meal – and just keeps coming back for more. Phila does not have it in her heart to turn away a hungry child.

And it does not end there.

Her proud aunt, Vuyelwa Hardy, says the shy student even brings street kids round to the house for a quick haircut or bath – "which took a bit of getting used to," she grins.

"Phila even gives away my groceries when we go shopping and I have to keep a sharp eye on them so we'll have something to eat when we get home!

"She's always been a caring child and I remember her feeding and cleaning her dolls when she was a little kid. I believe Phila has been given a gift from God to try and help others... unfortunately, most people couldn't care less. If they did, the world would be a better place."



ABOVE: Now Phila's no longer alone – many of her classmates help her raise money and collect clothes.

After months of trying to discourage Phila from helping the street kids – "because she's small and most are boys" – Mrs Hardy says she realised the kids would never harm the slightly-built schoolgirl.

"Without her, they would have nothing. She is the one thing, the ray of sunshine, these kids have. It would be very lonely without Phila."

Over the past two years Phila has even helped some streetchildren to return home to their families instead of living on the streets.

Others have returned to school.

Ikwezi principal, Mpumelelo Saziwa, says the school is very privileged to have a student of Phila's calibre.

"I have known Phila since she was in primary school and she has always been a leader. But, until fairly recently, most people – including myself – did not even know she spent all her spare time

helping needy street kids.


"She's kept what she does very quiet, and this is the sign of a good leader. She wants to help others and doesn't want all the glory for doing it."

Recently featured on morning TV, Phila is finally getting the help and recognition she so richly deserves. Instead of being teased by classmates for being a "do-gooder," many are now rolling up their sleeves and chipping in too.

New recruit, Nthetho Ndabeni (18) says even though he's been a classmate of Phila's for many years, he had no idea what she was doing to help others.

"A lot of young people are very selfish and only think about themselves," he says. "All they care about is their own image and many would not lower themselves to talk to dirty kids. Most of the other kids would tease Phila and only now are they offering to help because she has been on TV and they think they will become famous too."

"But Phila is a saint, she is the Mother Teresa of Umtata, who just wants to help others."

@LiveWire 

kubalisa kukwafote uNEVILLE
MIYELANI MAAKANA

UNYATHELA kabuhlungu. Xa umcinezela emzimbeni kusala umngxunyana Unesifo sokubetha ngamandla kwentliziyo, isifo seswekile, isifo samathambo kwanezinye iingxakana ezixake oogqirha

Kodwa aziphelele apho iingxaki zikaAnna.

Unama-60 eminyaka kodwa akayifumani imali yepenshin. Mihla le lakuthi chapha nje ilanga uxakwa kukuba okudliwayo uza kukuchola phi.

Unabantwana abali-17 ekufuneka abondle!

U-Anna Homu uhlala ePetanenge Village kufutshane naseTzaneen. Le yenye yeendawo zabantu abaphila ngocimcim. Uninzi lwamadoda lungoomahlalele inkoliso yabantu apho iphila nje ngenkamnkam. Kodwa phantse wonke umntu kule lali uya kukuxelela ukuba uAnna ungoyena mntu uhlupheka ukodlula bonke.

Uhlala nabantwana bakhe abangamantombazana abathandathu bonke banabantwana babo abali-11. Akakho ophangelayo, ababini basafunda.

Maxa wambi olu sapho luhlala iintsuku lungayazi into esiwa phantsi kwempumlo. Kubi kangangokuba omnye wabazukulwana bakaAnna wabanjwa esiba ukutya kumzi wommelwane.

U-Anna Homu uzalwe ngo-1942 i-ID yakhe ithi uzalwe ngu-1940. Uzamile ukulungisa loo mpazamo kodwa wasiwa kwii-ofisi ngeeofisi zikarhulumente de wancama.

Ngokutsho koonontlalo-ntle eTzaneen ibhinqa lifumana afanelekele imali yenkamnkam xa lifika kuma-60 eminyaka. Ngokomthetho uAnna usalelwe yiminyaka emibini ukuze afumane inkamnkam – iminyaka emibini yendlala, izifo nokuthwaxwa linxele likaKhetsekile.

Umyeni wakhe usithele ngo-1992 phambi nje kokuba afulele umzi wabo onamagumbi amane. Wayengumsebenzi emigodini noAnna akazange afumane nesenti le yemali yokufa kwakhe.

Kuthe nje kugqiba ukwenzeka oku wathwaxwa kokunye ngo-2001. Khawufan' ucing' enje kwakungeKresmesi.

"Sasiza kuhlala phantsi

*Ummangaliso
ubangele olu
sapho
lwalubopha
amabande
lufumane
umzi...*

Kulawula isisa apha

sinandiphe iKresmesi yethu xa kanye iingqimba zamafu zaqokelelana kwaza kwamnyama. Sazama nje ukuba sifumane indawo kumzi onamagumbi amabini umyeni wam akwazi ukuwufulela phambi kokuba asithele," utshilo uAnna

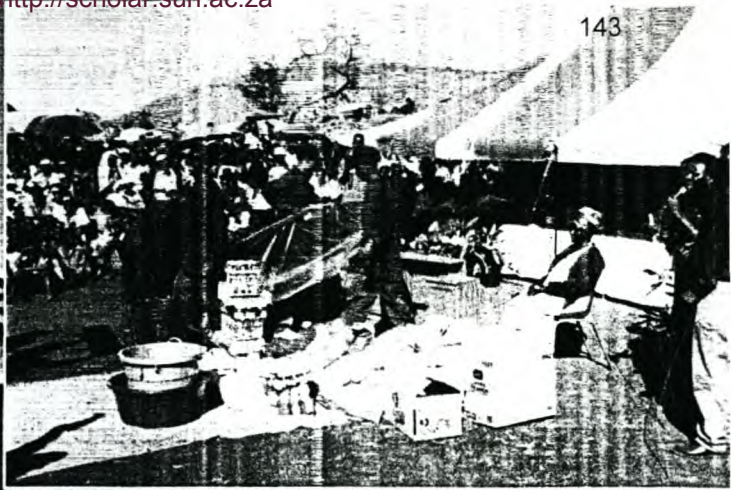
Kwaqala ukuthi chapha chapha suka uphahla lwawa neendonga zadilika. Usana oluneenyanga ezilithoba lwenzakala kakubi xa kwawa izitena phezu kwakhe. Kuthe kungekapheli nonyaka loo mntwana wabe engekaphili ncam.

Ifanitshala yonakaliswa ngamanzi emvula. Oku kuquka iTV, i-hi-fi-iwall-unit neesofa.

Uyazi yonke loo ndlu yonakala olo sapho lwasala lungenanto. Ukuphila ungenanto ethi wena kuyenye yezona ntlungu ebomini; kungasathethwa ke ngokuba ube ne-17 labantwana abakuthe phuhlu ngamehlo.

"Singenandawo yokulala sazahlukanisa saba ngamaqela amabini safuna ikhusi kummelwane. Kwakubuhlungu, maxa wambi

**UMFANEKISO
OMKHULU: U-Anna
nomzi wakhe omtsha**



**NGASENTLA: Amalungu eqela
lentambula likaSolly Moholo esothula
ibedroom suite anikele ngayo.**

**NGEZANTSÍ: Amagosa asePFP
Property development, inkampani
eyakhele uAnna umzi.**



**EKHOHLO: U-Anna nosapho
olukhulu nentente ababelala
kuyo**

ndandinqwenela ukuba
ukufa," utsho uAnna.

Umbutho ohlangula
mini kukho intlekele
weva ngenkxwaleko
yolu sapho walunika
intente enkulu.

"Abanye
babazukulwana bam,
ngamakhwenkwe
amadala ngoku, cinga
nje ukuba avakalelwa
njani ukulala ententeni
noninakhulu, sabuyela
esizeni sethu saza loo
ntente sayenza umzi
wethu," utsho uAnna.

U-Anna nosapho
lwakhe uhlale kule

'Ndingoyena mntu ubabalweyo emhlabeni'

ntente malunga nonyaka. Kodwa njengoko kusitshiwo, "UTHixo akabalahli abantwana bakhe."

Xa ebemana ukuya eLetaba Hospital uAnna weva kwamanye amabhinqa ngomsasazi onceda abagulayo nabasweleyo. Eqhutywa yindlala nosizi waya emzini walo msasazi eNkowanowa.

"Ndaya emzini wakhe kathathu phambi kokuba ekugqibeleni ndikwazi ukuthetha naye. Wayenovelwano. Waphulaphula ngomonde omangalisayo kwibali lam elibuhlungu waza wathi unalo iqhinga..."

Namhlanje uAnna Homu uneqhayiya lokuba abe nowakhe umzi. Asithethi ngomzi owakhelwa ngurhulumente. Ngumzi opinki oxabisa i-R90 000 onamagumbi amahlanu owakhiwe phakathi kweminye imizi yodaka kule lali.

U-Anna akazange akhuphe nesenti le ekwakhiweni kwaloo mzi kwaye akanaxhala lakuhlawula ibhanki. Lo mzi ngowakhe ubomi bonke, simahlal!

"Lo ngummangaliso. Ebomini andizange ndiphuphe ngokuba nomzi onje," eutsho encumile uAnna.

"Ukholo lwam kuThixo lomeleziwe. Ndiphume ententeni ndangena kwipomakazi, ndingambulela ngantoni ke ngoku?"

Lo mzi wakhiwa emva kokuba umsasazi uBella Ntsanwisi wathetha noluntu kwinkqubo yakhe yangokuhlwa kwisikhululo sosasazo iMunghana Lonene ukuba lubone inkxwaleko yeli nenekazi.

I-PFM Property Development yathi iza

kwakhele uAnna lo mzi kwaza mhla uvulwa kwakuze inyambalala ukuza kuzimasa lo mmangaliso.

limvumi zaseLimpopo uSolly Moholo noCanno Mnisi zafika apho zazokonwabisa uluntu. Abantu bampha ifanitshala, impahla nezitya zasekhitshini, amashiti nomthwalo wegrosa.

"Yintoni le ndiyenzileyo efuna ukuba kubekho abanovelwano nenceba? Kumel' ukuba ndingoyena mntu ubabalweyo emhlabeni. Ndithandaza kuThixo ukuba ancede abantu abandincedileyo," utshilo uAnna.

Mhlawumbi isisombululo kumbuzo wakhe kungenxa yokuba uAnna ngumama nomakhulu onothando.

"Ngumama onenkathalo endikhe ndambona. Uneentombi ezintandathu ezinabantwana abaninzi, inkoliso yoomama ibingazigxotha ukuba ziyo kuhlala eHillbrow. Kodwa akunjalo ngoAnna. Ufana nesikhukukazi esifuna ukukhusela amatshontsho aso ngaphantsi kwamaphiko aso," utshilo uJoyce Mathebula.

AbakwaBONA babelapho usuku nje emva kokuba umzi wakhe unikelwe kuye ngokusemthethweni. Kwakukho intabalala yokutya nabazukulwana bakhe bonwabile beleqana apho eyadini.

Kodwa kuthe nje phambi kokuba sihambe sambuza umbuzo uAnna sathi: Kuza kuthiwani kwakuphela ukutya?

"Andazi, kodwa inye nje into endingayenza lithemba nokuthandazela omnye ummangaliso," utshilo. ☐

**UBeka Ntsanwisi
uwasebenzisa
kanobom amaza
osasazo
ekuchukumiseni
iintliziyu
zabaphulaphuli bakhe
bancede
abangacaphuli kusale,
abagulayo namalolo**

kubalisa uNEVILLE
MIYELANI MAAKANA

ABANTU bathi wenza imimangaliso, kodwa yena uthi akunjalo. "Mna loo maza kanomathotholo ndiwasebenzisa ekuchukumiseni iintliziyu zabantu bakweli balwe nokungazi, indlala nezifo," utsho umsasazi weRadio Munghana Lonene uBeka Ntsanwisi.

Kwesikabhadakazi kumakhaya ePhondo laseLimpopo, kwiindawo ezihlala abagulela ukufa, kwizibhedlele neentolongo, abangacaphuli kusale, abaphethwe zizifo ezingephi, iinkedama nabaxhatshaziweyo bathi nca kunomathotholo xa uBeka ethetha okuchukumisa iintliziyu nemiphefumlo, bathi bekwezo ntlungu zinganiki themba balibone ithemba.

Ngeengokuhlwa ebudeni beveki usasaza inkqubo enomculo wegospile – kodwa ayiphelele nje ngokuba yinkqubo yomculo, iba yinkqubo echukumisa imiphefumlo yabangenathemba nabasweleyo.

Kule nkqubo yakhe uBeka ukwazile ukuthi apho bekungekho kutya kudliwe, abangenanto yokunxiba banxibe, athomalalise iintlungu kwabalele ngandletyana-nye eze nonyango, umzi kwabangenawo baze abanye bangcwatywe ngesidima. Ubongoza uluntu neenkampani ezininzi kulo mmandla ukuba luzivul' izandla zalo.

Kushicilelo lweBONA kungenzeka uvile ngoAnna Homu owafumana umzi onamagumbi amahlanu noxabisa i-R90 000 emva kokuqhagamshelana noBeka efun' uncendo. Phambi kokuba afumane loo mzi uAnna nosapho lwakhe lwamalungu ali-17 bebelhala kwintente yamajoni encinci.

"Kwimeko ka-Anna abaxhasi benkqubo yam iPFM Property Developers bazinikela ukwenza okungaphaya kwenkxaso abaqhele ukuyenza.

"Uncedo lwabo lufike xa kanye uAnna Homu esengxakini. Ndaduza abakwaPFM ukuba banganceda na bamakhele yena nosapho lwakhe umzi onamagumbi amabini. Kodwa kwavuya wonke umntu

story and photos by NEVILLE
MIYELANI MAAKANA

HER STEP is slow and laboured. Her speech is slurred. Day and night her muscles and joints burn with pain. When you push a finger into any part of her body, it leaves a small hole in the skin. She suffers from hypertension, diabetes, arthritis and a few complaints that baffle doctors.

But these aren't the worst of Anna Homus' problems.

She's 60 years old but doesn't receive an old-age pension. Every day when the sun rises, she wonders where her next meal will come from.

And she has 17 other mouths to feed!

Anna Homu lives in Petanenge Village near Tzaneen in the Limpopo Province. This is a community of poor people. The majority of men are unemployed and most families survive on old-age pension money. But almost everybody in the village will tell you that Anna is the poorest of the poor.

She lives with her six daughters and all of them have children of their own, 11 in all. None work; in fact two are still at school.

Sometimes the large family goes for days without food. Things have become so bad that one of Anna's grandchildren was recently caught stealing food from a neighbour's house.

Anna Homu was born in 1942, but her ID says she is two years younger. She tried to correct the mistake, but after she was sent from one government department to the other she gave up.

According to the social welfare people in Tzaneen, a woman qualifies for an old-age pension when she reaches 60. So "officially" Anna has two more years to go – two more years of hunger, disease and abject poverty.

Her husband passed away in 1992 just before he could finish roofing a four-roomed house. He was a miner and Anna didn't receive a cent from his estate.

As if that was not tragic enough, she received another painful blow in 2001. On Christmas Day of all days.

*A quiet
miracle gave
this
struggling
family a
place to
stay...*

The house of charity

"We were just about to sit down and enjoy our Christmas lunch when clouds gathered and the sky became dark," says Anna. "We scrambled for space inside the only two rooms my husband had managed to roof just before he died."

It started raining, and the roof and walls collapsed. A nine-month-old baby was seriously injured when a brick fell on her. More than a year later, the child still has not yet fully recovered.

The furniture was also destroyed by rainwater. This included a TV, hi-fi, wall-unit and sofas.

In fact, the whole house was destroyed and the family was left with nothing.

To live life without a place you can call your own is the most painful thing in the world; it's worse when you have 17 other people to look after.

"With no place to sleep, we divided ourselves into different

MAIN PIC: Anna and her new house.



ABOVE: Solly Moholo's band members off-load a bedroom suite they donated.

BELOW: An official from PFM Property Development, the company that built Anna's house.



LEFT: Anna's large family and the tent they used to sleep in.

groups and sought shelter with neighbours,' says Anna. "It was very painful, sometimes I wished I was dead."

A disaster-relief organisation heard of the family's plight and donated a large army tent.

"Some of my grandchildren are big boys now, so imagine how they felt sleeping in a tent with their mothers," says Anna.

'I must be the luckiest person in the world'

Article posted on University <http://scholar.sun.ac.za>

"But there was nothing we could do, we moved back to the yard and the tent became our home."

Anna and her family lived in the tent for more than a year. But as they say: "God never forsakes His own children."

On one of her frequent visits to Letaba Hospital, Anna overheard a group of women talking about a radio DJ who helps the sick and the poor. Driven by hunger and misery, she visited the DJ's house in Nkowankowa Township.

"I went to her house three times before I finally got the chance to talk to her," says Anna. "She was very sympathetic. She listened attentively to my painful story and said she'd see what she could do..."

Today Anna Homu is the proud owner of a new house. And we aren't talking about a RDP houses. No, it's a pink, R90 000 structure with five rooms that stands out amid the mud huts of this rural backwater.

Anna didn't contribute a cent towards the building of the house and she doesn't have repayment worries. The house is hers for life, free of charge!

"This is a miracle," smiles Anna. "Never in my wildest dreams did I see myself owning such a beautiful house."

"My faith in God has been strengthened. From a tent to such a beautiful house, what more can I ask of Him?"

The house was built after Munghana Lonene DJ Bela Ntsanwisi used her evening show to rally the nation behind the poor woman's plight.

PFM Property

Development offered to build Anna a house and on the day she moved in, thousands of people converged on her home to witness the miracle.

Limpopo musicians Solly Moholo and Canon Mnisi were there to entertain the crowds. People donated furniture, kitchen and dinner sets, bed linen and loads of groceries.


"What have I done to deserve such sympathy and goodwill? I must be the luckiest person in the world," says Anna. "I pray to God to bless all the people who have helped me."

Maybe the answer to her question lies in the fact that Anna is a loving mother and grandmother.

"She is the most caring mother I've ever seen," says Joyce Mathebula, a neighbour. "With six daughters who have so many children of their own, most mothers would have chased them all away to Hillbrow. But not Anna. She's like a mother hen who fights to keep all her chicks warm and safe under her wings."

BONA visited Anna a day after the house was officially handed over to her. There was plenty of food for everyone and her grandchildren were full of smiles as they chased each other around the yard.

But before we leave, we can't resist asking Anna one last question: what will happen when the food eventually runs out?

"I don't know," she says, "the only thing I can do is hope and pray for another miracle." 

Beka Ntsanwisi uses the power of radio to touch the hearts of her listeners and uplift the poor, sick and lonely

story by NEVILLE MIYELANI MAAKANA

PEOPLE HAVE called her a miracle worker, but she says she doesn't perform miracles. "All I do is use the power of radio to mobilise the nation against ignorance, poverty and disease," says 34-year-old Radio Munghana Lonene DJ, Beka Ntsanwisi.

On many lonely nights in the Limpopo Province's homes, hospices, hospitals and prisons, the poor, the terminally ill, the orphaned and the abused literally hold on to their radio sets as Beka touches their hearts and souls, soothes their pains and gives them hope.

She presents a gospel-music show every weekday evening – but it's become more than just a music show, it's become a lifeline to the desperate and needy.

Through her show, Beka has provided thousands of poor people with food, clothes, medical assistance, housing and decent funerals. She does this by appealing to various companies in the area to help those in need.

In this issue of BONA, you'll read about Anna Homu, who received a R90 000 five-roomed house after she contacted Beka with a plea for help. Before she received her home, Anna and her family of 17 lived in a small army tent.

"In Anna's case the sponsors of my show, PFM Property Developers, committed themselves to doing something beyond their usual sponsorship.

"Their commitment coincided with Anna Homu's request for help. I asked PFM if they could help by building a two-roomed house for her family. But to everyone's joy, they pledged a R90 000, five-roomed house instead," says Beka.